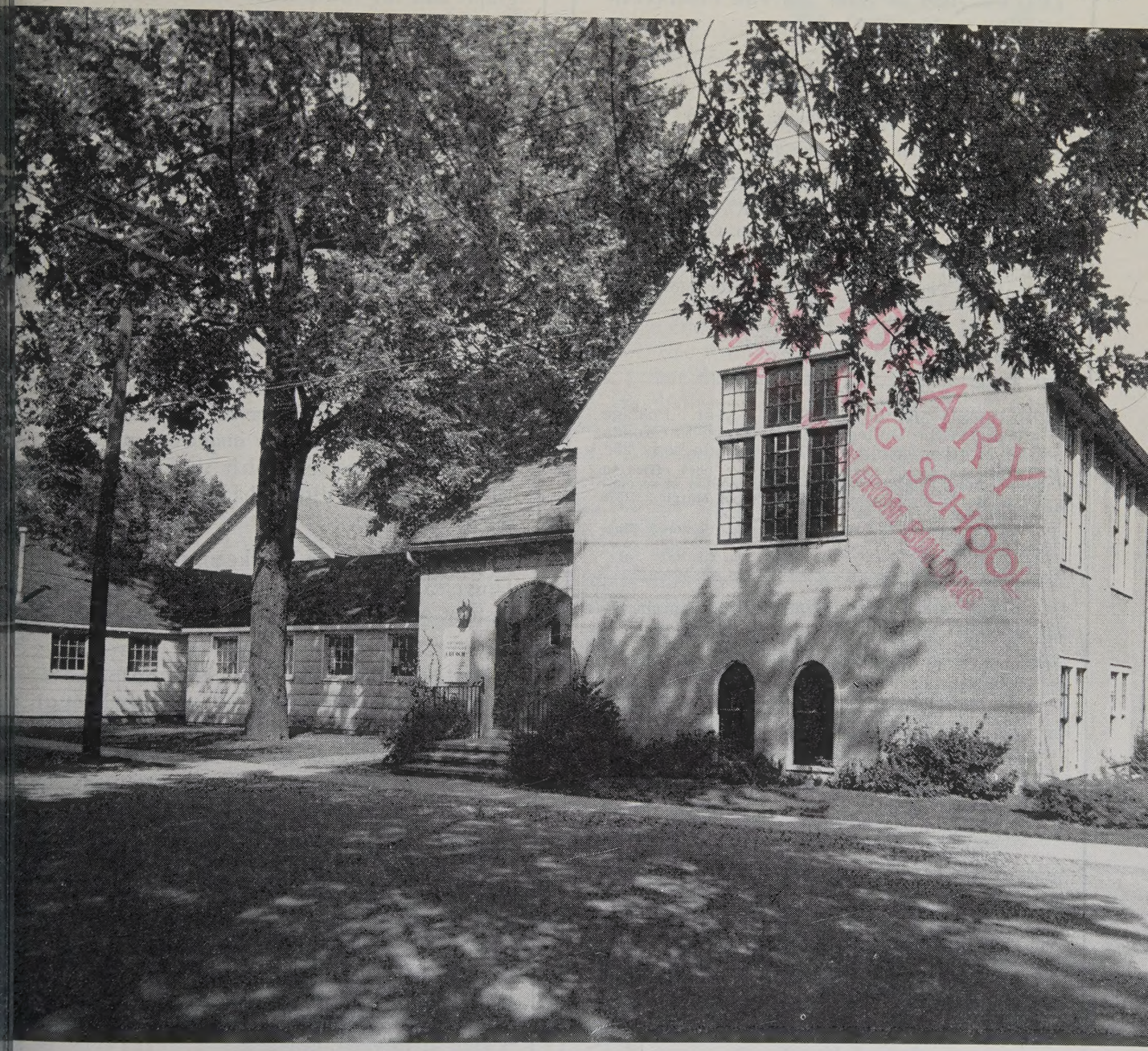
THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819



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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.

To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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October, 1954 — No. 10

The cover portrays the **Williamsville unit of the Greater Buffalo Unitarian-Universalist Parish.** An illustrated story of this unique federation appears on page 224. The cover photograph and the illustrations are available to us through the courtesy of Frederick L. Avery of Williamsville, New York.

Robert B. Tapp, professor at the Theological School of St. Lawrence University, was official press representative of *The Universalist Leader* at the Second Conference of the World Council of Churches, Evanston, Illinois, August 15-30. Part one of Dr. Tapp's report and evaluation of this significant event appears in this number.

Robert L. Cope, co-minister with Dr. Herbert Hitchen of the **Unitarian-Universalist Church of Greater Buffalo,** tells the story of a unique local federation of liberals which did not end up with one church where there were formerly two churches. Here is an inspiring and significant pioneer project which should point the way for Universalists and Unitarians considering federation.

Melvin C. Van de Workeen, secretary of the Universalist Historical Society, concludes his history of **The Universalist Historical Society** in this number.

Brainard F. Gibbons, perhaps inspired by hurricane-torn New Englanders' forced return to oil lamps and candles, converses with his Universalist friends **By Lamplight.** Dr. Gibbons recalls scenes that will stir the memories of all our readers.

East-West Institute at Ferry Beach is the account of a vital experiment in international fellowship and education.

Carl G. Seaburg, minister of the Universalist Church of Norway, Maine, and director of the 1954 Summer British Work Camp Unit, reports on the Universalist Service Committee **Work Camp at Royhill, England.**

The World Council of Churches I

obert B. Tapp

T is too soon to make a full evaluation of the im- pact of "Evanston" on church life, here and oroad. But now that this Second Assembly of the Vorld Council of Churches has adjourned, the cord of its achievements may be analyzed and any conclusions may be drawn.

From August 15-31 the five hundred and two dele- ates, representing one hundred and thirty-two de- ominations (one hundred and sixty-three actually elong to the WCC now) labored hard. Surround- g them was a healthy contingent of consultants, credited visitors, general visitors, youth consult- ts, fraternal delegates, press, staff, and curious eople. It was estimated that this Chicago suburb seventy-three thousand found room for twenty ousand extra people, many of them looking in r a few days and then yielding their places.

Even the casual visitor was awed with the varied eech and clothing of visitors from around the orld. The second-largest press corps in United ates history was on hand. Eight tons of mimeo per were required for English, French, and Ger- an copies of documents. Simultaneous transla- ns of speeches and discussions were heard over rtable wireless headsets loaned by IBM. The ening public worship service saw one hundred and enty thousand people pack Soldier Field and an imated thirty thousand turned away. Evanston d Northwestern University may rightly boast of warm and well-planned hospitality.

Such matters as these, while impressive and inter- ing, must not be allowed to divert attention from e really important questions: What of significance ppened at the Second Assembly? What of the ture of this "ecumenical movement" which brings gether main-stream non-Roman denominations of ristianity? What were the Assembly's goals and w well did it achieve them?

Our method here will be to describe the major hievements of the conference in terms of *its* goals d to conclude by raising some issue from *our* stand- int of liberal religion.

1. Eschatology

For purposes of evaluation, we may say that the Assembly worked in three major areas: eschatological, ecclesiological, and sociopolitical. We will discuss these in turn.

The WCC's Central Committee, meeting in Toronto in 1950, picked as theme for the Second Assembly, *Christ—The Hope of the World.* It was quite evident that they intended to reassert those eschatological ele- ments of the Christian faith (dealing with "last things") that the Apostle's Creed declares when it says "He shall come again [from the Father's right hand in Heaven] to judge both the quick and the dead." A widespread criticism of liberal Christianity has been that it ignored eschatology; a self-confessed virtue of the various "neo-orthodox" thinkers that they restored it.

At the risk of appearing frivolous or irreverent, we might describe this return to eschatology as a form of theological "loyalty oath" which singles out one of the most "difficult" points of the faith as the touchstone of orthodoxy and respectability. This technique runs the risk of opening deep cleavages but also may serve to close ranks. There may even be psychological parallels in the recent decision of the Roman Catholics to make the Ascension of Mary a required dogma. In fairness, we should quickly add that many ecumenists saw a desired relevance to eschatology that no Roman has claimed for the new Marian dogma.

Many questioned this choice of theme however, arguing that it would tend to strengthen Christianity's critics who objected to "otherworldliness" and "escap- ism." Others feared that any mention of the "Second Coming" would play into the hands of adventist and apocalyptic sects, strong in America and elsewhere. Few saw even homiletical merit in the exclamation of Dr. W. A. Visser't Hooft, General Secretary: "We have not chosen the Theme; it has chosen us!"

The Advisory Commission finds the source of the Christian hope in "the product in us of God's acts in history, and above all of His act in raising Jesus Christ from the dead." This is the "beginning" of a new life for men. All history is therefore in the hands of Him "who has come and is coming and will reign for ever and ever." The Commission shows itself fully aware of the distortions that have been made of this hope, but insists that it still must be central. While it is difficult for humans to describe, "the language of inspired imagination employed in the Scriptures is alone adequate." This language abounds in paradoxes. Men are "enemies" of God and yet "beloved." God has "condemned" the world and also "accepted" it at the Cross. The believer "has" eternal life but also "hopes" for it.

The Church, as the bearer of this message, has a mission that is "the most important thing that is happening in history." But it is not necessarily a visible structure; it is instead the "pilgrim people of God." It must speak to the world today of its hope and show the world the inadequacy of all other hopes.

Five such hopes are singled out as widespread and misleading: democratic humanism; scientific humanism; Marxism; national and religious renaissance; and the hope of the hopeless (e.g. atheistic existentialism). These false hopes are in no sense equated nor are they seen as equally inimical to Christianity. Two general criticisms are made. The false hopes prevent men from realizing that the Christian hope is the true hope of *all* men and they confuse men by leading them to expect and work for that which is impossible. Only the Christian hope realistically describes the potentialities and limits of man's life in history.

In the three successive drafts of the Commission's Report, the tendency was to make fewer blanket rejections of *all* of the alternate hopes. The Assembly delegates still were highly critical, some feeling too little justification had been given to the alternatives and some that too much good was seen in them.

Bearing in mind the range of thought within the World Council, it is apparent that this Report is a compromise document. The planners hoped that it might be discussed and adopted by the Assembly with only minor alterations. Thus the final draft was not released until just before the Assembly, giving the delegates a "first crack" at it. Following opening presentations by Prof. Robert Calhoun of Yale, Prof. Edmund Schlink of Heidelberg, and Bishop Lesslie Newbigin of India, the delegates broke into fifteen discussion groups and spent a total of ten hours on the Theme.

Schlink and Calhoun's speeches were printed in the August 25 *Christian Century* and deserve close stu by liberals since they represent the right and left wi of the Advisory Commission. Schlink's highly Bi cized position is that Christ represents the *end* of t world and all its hopes. The coming Christ is the h of a post-historical glory, not of our world. In f "he calls men out of the world." That he has come for almost two thousand years does not credit this hope. It only means that "God wills t many shall be saved" and that we live in the time his "patience." How then does the Christian act? Fi he evangelizes the world. Secondly, he accepts sponsibility for the just ordering of society." Bu must be remembered that he does the second only facilitate the first.

Calhoun interprets eschatology as being concer with the "limits" of our living, in time and existen The God revealed in Jesus Christ is thus our h The Kingdom (like love, loyalty, freedom) can be described paradoxically. It is already here and it is coming. From this more philosophical viewpo he gives an apologia for "American activism" cautions it against the temptations of thinking God guarantees our goals or that his Kingdom come within history.

A Co-ordinating Committee, headed by Bishop I of Germany, summarized the results of the discus groups. Everyone seemed to have agreed that Report on the Theme was not sufficiently a conse to ask Assembly adoption. Instead, it would be warded to the churches for study and report, al with a prefatory statement. This Statement occasio strong floor debate and was amended many ti before being adopted. It criticizes the Report for l ing the proper "joyous affirmation and radiant pectancy." Curiously enough, it refers often to C and the Holy Spirit, but only obliquely to God. it reaffirms Christ's "coming in glory and triump the end of this age."

All of these documents move on a highly theol cal level. Some may criticize them for this, but should be grateful to the Assembly for its ge recognition of the place of technical discourse. field of human inquiry develops a jargon which serve as shorthand and as a tool of brevity and cla The impatient layman must refrain from vet technical theology because he does not follow it. he should keep voicing his proper concern — whe it can be translated into *his* terms and whether *then* meaningful. A useful analogy to this is fo in Marxism, one of the "false hopes." *Das Kapit* tough going for the non-specialist, but the *Comm Manifesto* is still quite understandable to most rea

ıd faithfully simplifies the technical work.

It is fair to say that the brief Message adopted by ıe Assembly is a "manifesto." We may thus ask ɔw well it speaks to the "average man" and what it ɔnveys to him of the Christian hope. This Message addressed "to our fellow Christians and to our fel-ɔwmen everywhere." It recognizes that God ap-roves human hopes for freedom, justice, and peace, ut that man is also made for a higher end — God limself. "Forgetting this, man becomes his own ıemy" and subverts his hopes. But "Christ died for s." Hence, a "new life" and a "new community" has lready begun. He will "come again as Judge and ing to bring all things to their consummation." In ıis assurance we find our courage. "Delivered from ear, we are made free to love. For beyond the judg-ıent of men and the judgment of history lies the ıdgment of the King who died for all men, and who ill judge us at the last according to what we have ɔne to the least of his brethren."

The Message then turns to individual congrega-ons, asking them what they have done for church ıity, for their enemies, for victims of hunger, suf-ring, and segregation. It asks how clear an example given to those who do not know Christ. Also: "Do ɔu forgive one another as Christ forgave you? Is ɔur congregation a true family of God, where every an can find a home and know that God loves him ithout limit?" It concludes: "We do not know what coming to us. But we know Who is coming. It is e who meets us every day and who will meet us at e end — Jesus Christ Our Lord."

In evaluating the eschatology of Evanston, it will well to give some background as to alternatives. ıe New Testament *generally* held a "futuristic" chatology. The Kingdom (with its returning Mes-ıh) was to come shortly, ending the age. There ɔuld then be a general resurrection of the dead and judgment. The Christian community preached this d prepared men for it. Yet there were also hints a more "realized" eschatology, especially in the ɔurth Gospel. This held that God's judgment con-ıually operated on the world and that believers ex-rienced "Eternal Life" during this life. And there also hints of a third pattern which might be med, "simultaneously dualistic." This spoke of a aven and hell coexisting with earthly history and men being judged and going to one or the other at eir death, i.e. *before* the "end of the age." This third ttern has largely dominated Western Christianity d has been amalgamated with more Hellenistic eories of personal immortality. Much of recent eology has rejected the last pattern and returned to the two more Biblical types, especially the futuristic. [The traditional idea of a heaven simply does not appear in the work of the Advisory Commission.]

Does such a "hope" with its *otherworldly* elements give man any *this-world* guidance? We must grant that it *may*. For most of the delegates at Evanston this type of hope provided an ethical imperative that seemed to avoid any fanatical perfectionism or any too easy identification of the "faith" with any particular social or economic system. *But* — would this be true if these same people *really* felt that all merely human hopes were dangerous and that Christ's return and the ending of human history were our only real hope? The delegates showed a "sophistication" of language use that bordered on the deceitful in this matter. Newbigin, member of the Advisory Commission and chief drafter of the Message, asked each discussion group to vote on whether they *really* expected Christ to return. None voted! May we not infer that his question was put too bluntly and unequivocally for most of the delegates? Most of them might agree that Christ is the world's hope, but would not be willing to speak clearly of the "coming Christ" lest Jesus of Nazareth be completely forgotten.

Yet it is a safe guess that many who read the Message will so understand the Christian hope in terms of the end of the world. And they can hardly be blamed for this. All the centuries of Christian history show that the imagery of the Bible readily lends itself to an otherworldly interpretation that is non-ethical and therefore conservative since it condones and often supports the *status quo*. Thus the potential virtues and practical dangers of a strictly "Biblical" faith, or at least of strictly Biblical language, in the twentieth century.

The "average man" can probably understand this hope with no more effort than it takes him to understand Marxist hope or some of the other "false hopes." But will he understand it in a sophisticated and ecumenical manner so that it forms the basis of his ethical living? Here we must be skeptical. We may also ask whether any general ethic necessarily follows from this hope. And here we must point out that this Assembly welcomed, as full sharers of the Christian hope, those who collaborate with Communist Regimes and those who support segregation.

2. Ecclesiology

After discussing the Theme, the delegates broke into six Sections. Preparatory Commissions had made fifty-page Surveys for each Section. They had also drafted brief Working Papers and the task of the delegates was to rewrite these into final Section Reports. The Assembly could then debate and "receive"

these Reports. Some Sections also prepared Resolutions which were, in the same manner as the Message, "adopted," thus becoming official Assembly actions. All of these documents will be reprinted and bear close study.

Three of the Sections dealt with "ecclesiological" matters, i.e. with the unity of the church, her propaganda activities, and her membership. Section I, on Faith and Order, dealt with "Our Oneness in Christ and our Disunity as Churches." Drawing heavily on the New Testament, it emphasized the *essential* unity of Christ's people. Partial evidences of this unity are notes, e.g. the Bible, Sacraments, a ministry. Holding to the necessity of "diversity" within the Church, the Section recognizes that most "division" was caused and is perpetuated by "sincere concern for the Gospel." Nonetheless, division is "sinful" because it "obscures from men the sufficiency of Christ's atonement, inasmuch as the Gospel of reconciliation is denied in the very lives of those who proclaim it." Men cannot, however, fully avoid "sin," but if some churches really become obedient "unto death" and give up their guarded treasures, they will find that God is "faithful and powerful still."

This cautious language conceals one of the most basic tensions within the WCC. Many Protestant member denominations arose because they could not remain within their parent churches and believe or practice those things that seemed necessary to them. Some of these former concerns are no longer so pressing, and many of these churchmen so desire a reunited Church that they are willing now to make many compromises on the assumption that a tolerable freedom could be maintained.

Others, especially from more "catholic" traditions, do not share this temper of compromise. This is clearly seen in a "Declaration of the Orthodox Delegates" outlining their reasons for not supporting the Section Report. For them, the "true Church" already exists and it is inconceivable that such a Church could sin or need to repent. The "true faith" is not only Biblical but must include all the doctrines of the early "Seven Ecumenical Councils." And the true ministry is only through bishops in succession from the Apostles. This "correct" pattern has been preserved by "the Holy Orthodox Church alone." This attitude is scarcely distinguishable from that of the Vatican, which also contends that the only permissible discussion of church union must discover how dissident churches can reunite with the one true and *existing* Church.

Given this attitude and the "bloc voting" of the Orthodox on all matters touching the "faith," there is reasonable doubt that the WCC can go mu further in facilitating deeper unity. As long as Orthodox are willing, there can be fruitful disc sions of co-operation on non-ecclesiological matt

Section II dealt with Evangelism. This must longer be seen as an option for the local church only a description of what missionaries do in so far-away place. Evangelism is a necessary part church life and is "where the Church discovers its —its true depth and outreach." It must "transfo the groupings and patterns of society . . . [in or that they] more nearly conform to the divine int tion. It must bring isolated persons into the full of the congregation and to "Christ as Savior Lord that they may share in His eternal life."

Past difficulties in communication are readily knowledged and several experimental frontiers commended. But the *basis* of all communicat should be the Bible. It "speaks to all" and provi the Church with "a common language."

Two revealing side issues emerged from the fl discussions on this Section. One dealt with relig in the public schools. A Canadian delegate as that "day schools, where possible," be added to list of places where Christian nurture occurs. A minutes after quiet approval of this, Dr. Reu Nelson of the American Baptist Association that he was "uneasy" about the inclusion. Cha Taft, Episcopal delegate, asked for it to be resci ed. Methodist Bishop Bromley Oxnam agr feeling such a reference would set a "very bad p edent." President H. P. Van Dusen of Ur Seminary spoke for "other Americans" who did want the public schools to be without "religion." *ad hoc* committee later reported church practices this issue were too varied for any simple statem at this time, but received Assembly approval o request for detailed future study. When done, will open the whole matter of church-state relati Up to now, many have argued that "non-theo ical" disagreements could be readily surmoun within the WCC framework. At first glance, th merely a political issue, but is it not ultimately "th logical?" If so, it will sharply alter the role American liberals in the WCC who will now h to articulate the theological reasons for their c mitment to a religiously neutral and democratic plural state.

Future arguments may also be predicted over issue of "proselytism." A wry jest at Evanston that this was what the other fellow did to church members while "evangelism" was what

did to *his*. This is crude but apt. And it is clear that many "protestants" feel an imperative to convert "catholics" and vice versa. The Orthodox churchmen served notice that they would not favor any "evangelists" after the Iron Curtain lifted, since the "true faith" even now existed in Russia and elsewhere. And just recently some Greek Protestants have claimed persecution by the Orthodox Church, which belongs to the WCC.

Section VI, the Laity, discussed "the Christian in His Vocation." All persons have a "vocation," i.e. a calling from God, regardless of their "occupation." In this capacity they must responsibly share the tasks of the church. While the report does not explicitly deny any *unique* place to the clergy, it seems on the verge of doing so. Those who support sexual equality will gratefully note that the term "laymen," which is so often accented on the last syllable, has been replaced by the more inclusive term "laity."

This Section strives to restore the dignity of work as the expression of man's creative freedom. It recognizes that a new "ethic of group responsibility" must be discovered to make Christianity relevant to modern industrialism and that the churches must help ensure full employment. Also recognized is the fact that the Church is *now* present, through its members, in most places in our society, but *ineffective* because it still relies on the traditional ministering by clergymen. Many excellent suggestions are made whereby the laity can more effectively make religion relevant where they work and live. Especially interesting is the charge that too many laity "overparticipate" in church activities and thus withdraw from social responsibilities.

(to be continued next month)

THE SLOW KNOCK OUT

It was Rousseau who said, "Man is born free but everywhere he is in chains." His thought arose out of a political situation. The French people in the eighteenth century were indeed crushd by an autocratic political regime. But I am not thinking of this angle, my thought turns on the freedom we deny ourselves by unhealthy habits we often slip into by slow gradation until they bind us by their strength. A childhood experience at the dentist's is remembered. An instrument was put in my mouth to keep it open. I thought I could get rid of it by opening my mouth wider — but discovered differently. So with habits — we think we can get rid of them by some trick. But their strength is often greater than our subtle attempts to overcome them. The greatest courage a person can show is to look into his own life — and try honestly to do something about it.

The title of this column this week was the name of an article written many years ago by Gene Tunney on the subject of smoking. The April number of the *Reader's Digest* has a similar article called, *How to Stop Smoking*. It's becoming evident to many that this habit is messing up a good number of lives. Young people begin to smoke because they think it is evidence of adulthood. There are unquestionably millions of people in this country alone who in their secret hearts would be overjoyed to get out of the smoking habit. But they haven't yet found a way by which they could extricate themselves — but some have and others could if they would act adult for just a short while. Sometimes a person has to collapse before he will face his problem. Like the man who came to a local physician complaining of terrible pains and weakness in his legs. He was asked how many cigarettes he smoked daily. The answer was five packages! The doctor prevailed upon him to give up smoking entirely. No medication was necessary. The man was well in a few weeks' time. Once in a while you hear a person say, "I have no habits I can't handle." Maybe. Habits grow strong by constant use. More often than not, they take over in their own subtle way before we have realized what has happened to us. Smoking seems to knock a person out by degrees. This is its greatest danger. What may have started in a rather innocent way, ends by becoming thoroughly serious. We have an A.A.—why not an S.A.?

—Gilbert A. Potter

Hurricanes Force Postponement of South Weymouth Universalist Church Dedication To October 14-17

The full four-day celebration by the South Weymouth Universalists dedicating their new church building as printed in our last number will be held **October 14-17.** Hurricanes Carol and Edna forced the postponement of this important event. All Universalists are cordially invited to attend.

The Unitarian-Universalist Church Of Greater Buffalo

Robert L. Cope

THIS is the story of a merger—a merger of Unitarians and Universalists; a merger in which no one got swallowed—not even bitten; a merger in which one and one equals two—contrary to the surrealistic mathematics of denominational Thomases. This is the story of a merger in which two churches united in common conviction, concern and cause, now do much more, have considerably more, reach many more than the aggregate of their previous assets and effectiveness when added singly—to the happy surprise of even those who made such a visionary prediction!

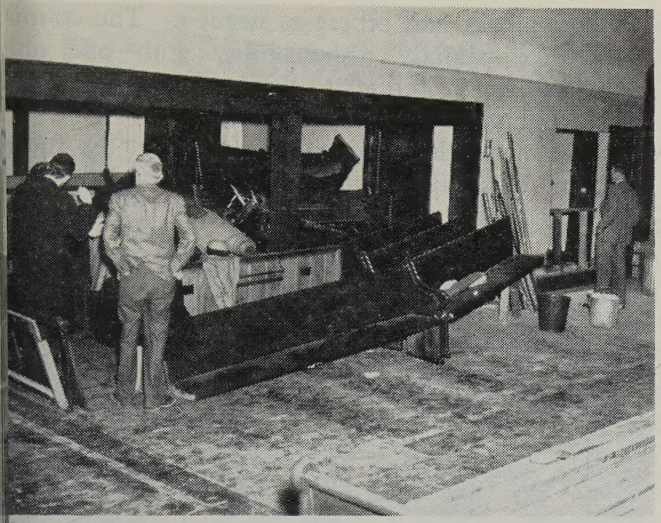
Unitarian and Universalist churches of Buffalo which had existed at various locations within a short distance of one another for one hundred and twenty-two years (both were founded in December of 1831) entered into a consolidation agreement and by an act of the State Supreme Court became The Unitarian-Universalist Church of Greater Buffalo in December 1953. Joint worship of the two congregations had begun in October. Dr. Herbert Hitchen (Unitarian-Universalist) and the Rev. Robert L. Cope (Universalist-Unitarian) serve as co-ministers of the united church. Early in 1954 arrangements were made to purchase the former Calvary Episcopal Church of Williamsville, New York, a suburb twelve miles from downtown Buffalo. On the first Sunday in March this second unit of the united church was opened. The desire to have such a suburban church was primary among the reasons which originally motivated the merger.

For a number of years the Universalist Church of Buffalo had been aware of the fact that "something must be done" to revitalize its life. Situated close to the heart of the city in what was once one of Buffalo's finest residential areas (now with a considerably faded glory under its elms) the large Florentine basilica in which Universalism had handsomely housed itself spoke more of the past than of the future. A core of devoted families had worked hard under the leadership of a number of able ministers to reverse the trend, but the return had simply not matched the effort. The solution that had been suggesting itself with increasing clarity was relocation, preferably in a growing suburban area.

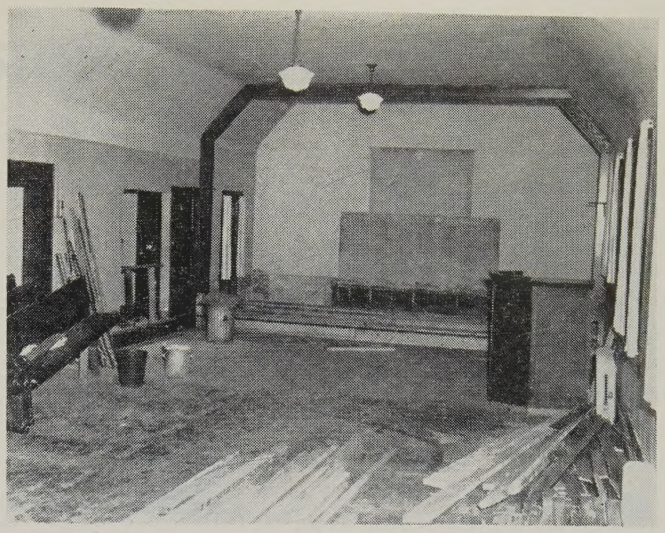
The Rev. and Mrs. Robert L. Cope and Dr. and M Herbert Hitchen, co-ministers of the Unitarian-Unive salist Church of greater Buffalo.

In April of 1952 the congregation voted to crea a committee to investigate this possibility. The co mittee was empowered to negotiate the sale of t church property and to investigate possible sites f relocation. Shortly thereafter a prospective buye the Hellenic Orthodox Church, entered into a tent tive contract to purchase at one hundred thousa dollars. In June the congregation voted to sell. July the contract was cancelled by the Hellenic grou In August the relocation committee met and began a over again.

Some months after that, as publicity for the Andov meeting and proposed Council of Liberal Church began to bring Federal Union to the attention of o people, the Relocation Committee voted to explo the possibility of a merger on the local level. I w asked to contact Dr. Hitchen and discuss: 1) T desirability of the immediate federation of the tw churches; 2) The possibility of a joint venture the suburbs. He responded with great enthusias His whole-hearted and open support of this new id together with the continued display of a co-operati and generous spirit has been the keystone witho which this venture of faith could not have become fact. The Unitarian Church, it developed, had ma



Worship center before the redecoration.



Three weeks before opening.

embers who would be eager to help establish a urch in the suburbs. The existing downtown church which was about four times larger than the Univer-list) felt that two Uni-Uni churches would better rve the cause of Liberalism in this area than two parate churches with a go-it-alone philosophy.

More meetings and more meetings. The creation a joint committee of Unitarians and Universalists llowed and Ralph Stoddard, a former president of e Universalist State convention, was elected chair-an. Dr. Robert Killam, Regional Director, and the ev. Howard Gilman, State Superintendent, came and rticipated in a discussion with this group. The idea The Unitarian-Universalist Church of Greater uffalo was born. From the beginning, the intent was pansion. In the words of the Consolidation Agree-ent, "It has been determined that many advantages ill be derived from a unity of the interests of these o churches, and that it will be desirable for the rties hereto to consolidate, thereby forming a church greater power and influence in the community."

In July of 1953 the congregation of the Univer-list Church held a special meeting and unanimously ssed the following resolution:

> "Resolved that the members of this Society are in favor of uniting with the Unitarian Church in its present location, and, in addition, establishing together a new Church in the suburbs."

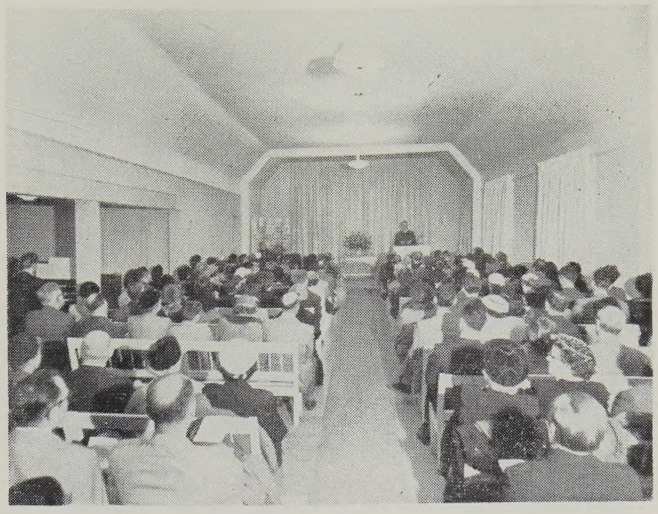
similar resolution was adopted unanimously by the ngregation of the Unitarian Church in September.

There are three features of a supplemental consoli-tion agreement which are noteworthy:

1. Proceeds from the sale of the Universalist property "shall be applied solely to the purchase of a church site and the erection of a church thereon."
2. It is further understood that . . . any additional structures . . . and congregations established . . . shall represent an integral part of The Unitarian-Universalist Church of Greater Buffalo and shall not be at any time hereafter construed as a separate entity.
3. The representative minister of each of the churches shall immediately apply for membership in . . . that fellowship of which he is not presently a minister.

The opportunity for a second unit of our united

Fourteen days before opening Sunday.



Opening Service, Sunday, March 7, 1954.

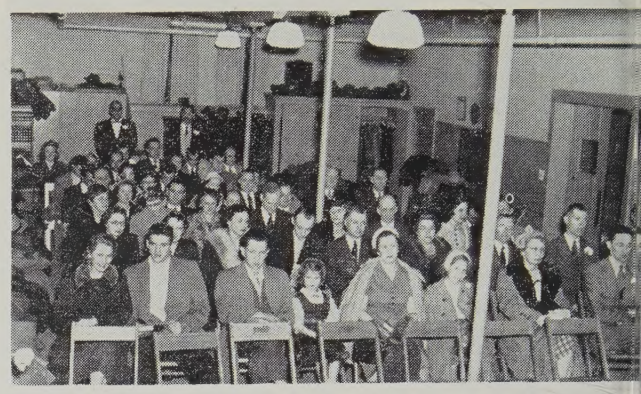
church came much sooner than expected. In spite of the fact that the Universalist property remains unsold, the former Episcopal buildings in Williamsville were purchased for the total sum of $11,500.00. Approximately $2,000 has been used to date to redecorate them.

A phenomenal job of organization and redecoration was accomplished by our suburban group. In just a little over three weeks the sanctuary was completely transformed. The final touches were made at two o'clock on the morning of Opening Sunday!

In both Williamsville and Buffalo, there has been a wonderful response. New growth. New enthusiasm. New plans. Ninety new members have been received into membership this year, twenty-seven of them in the new unit. The Williamsville Church School which opens this month estimates an enrollment of over eighty children. Doris Trafton, former director of education for the New York State Universalist Churches, has joined our staff and will direct the growing religious education program for the united church.

By the end of last June a group of Board members, finally and after much careful deliberation, hammered out a Constitution and Bylaws which were fully discussed by the congregation and adopted. The most interesting feature of our church organizationally is that it is managed by a single Board of Trustees. The affairs of each Parish are under the supervision of two Parish Councils which are responsible to the Board. The Board has standing committees in the areas of finance, investments, insurance, every member canvass, religious education, history, planning, publicity and extension. The Parish Councils appoint their own parish committees, religious education, house and grounds, music, and others as needed. The co-m isters have primary responsibility with one un secondary responsibilities to the total church. Th is a single budget for the two units.

As we move into this new Church year, the fut is bright. Liberalism in the Greater Buffalo Area on the march.



Overflow congregation in lower hall on opening nig This hall has been completely redecorated with volunt labor during the summer.

WHAT UNIVERSALISM MEANS TODAY

Three Kinds or Manifestations:

1. *A World Religion*—a composite of vari ous religions of the world.
2. *A Liberal Religious Spirit*—found in mos religions.
3. *A Liberal Church Fellowship*—based o the faith and way of life of Universalists.

One Central Purpose: *To increase love an diminish hate* through concern for persons an interpersonal Relationships.

Principal Beliefs:

1. *Religious Freedom and Democracy.*
2. *Personal Commitment.*
3. *Reverence for Life* (God).
4. *One Humanity.*
5. *The Authority of Truth* (known or to b known).
6. *The Prevalence of Natural Law* (under stood or to be understood).
7. *The Universal Bible of Mankind.*
8. *Essential Christianity* (without the corru tions of orthodoxy).
9. *Universal Salvation.*

The Universalist Historical Society II

Melvin C. Van de Workeen

THE annual meeting of the Universalist Historical Society scheduled for May 5, 1953 was not held for lack of a quorum. However, an adourned meeting of the Society was held on June 9, 1953 at the Chamber of Commerce Building, 80 Federal Street, Boston, Massachusetts. After much circuitous discussion, the members voted to continue the Society as constitutionally organized. The officers elected were: Alfred S. Cole, president; E. Louise Jewell, secretary; Thomas S. Knight, treasurer; and R. B. Coolidge, director. The meeting was then adjourned without any action being taken on the applications of several persons for membership, or voting any directives for the future improvement of the century-old Society.

In an effort to revitalize the rapidly expiring Universalist Historical Society, Dr. Robert Cummins addressed the Universalist ministers assembled for their meeting during the General Assembly of The Universalist Church of America at Andover, Massachusetts in August, 1953. Many of the ministers present, having heard the need for an Historical Society, responded to Dr. Cummins' plea by signing applications for membership in the Universalist Historical Society. This occasion marked the beginning of an enthusiastic movement leading toward the reactivation of the Society in the spirit of its early founders who, in 1834, "unanimously resolved that a Universalist Historical Society be formed."

Spurred by the zeal of the Andover movement, interested members and non-members instigated the issuance of a call for the 120th Annual Meeting of the Universalist Historical Society. And, on May 4, 1954 a group of concerned members and applicants gathered in Crane Library on the campus of Tufts College to impregnate the dormant Society with more fertile purpose. The president, Alfred S. Cole, assumed the chair and called the meeting to order with the somewhat astounding revelation that a quorum was present. After the customary order of reading and receiving the reports of the secretary and treasurer, the names of the new applicants were presented and all were unanimously voted into membership. Thus ended the seven lean years in which no new members were elected into the society.

The officers and directors "duly nominated and elected" were: Albert F. Ziegler, president; Francis C. Anderson, vice-president; Melvin C. Van de Workeen, secretary; Robert Cummins, treasurer; Alfred S. Cole, librarian; and Harry M. Sherman and William DeWolfe, directors. A rising vote of appreciation for their many years of devoted service was accorded the three retiring officers: Alfred S. Cole, E. Louise Jewell, and Thomas S. Knight.

Before adjourning the business session, the Society voted a motion instructing the directors to plan a Fall meeting for the consideration of changes in the Bylaws. The president appointed a Committee on Bylaws and announced that the directors would hold monthly meetings to effect the purposes for which the Society was chartered.

The speaker on the program was Harry M. Sherman, newly elected director of the Society and presently minister of the Swampscott Universalist Church. He delivered an historical paper concerned with the opportune subject, *A Universalist Rebel: Abner Kneeland.* At the close of his discourse, Mr. Sherman inaugurated another new beginning by presenting a printed copy of his thesis to the Society's library.

This 120th Annual Meeting concluded on a note of triumph: the Universalist Historical Society was reborn.

In accordance with the president's announcement, the directors have held regular monthly meetings to administer the purposes of the Society.

At the May 21st meeting, the directors voted to instruct the Committee on Bylaws to include the following recommendations in their report on amendments.

1. A biennial business meeting of this Society to be held at the time and place of the General Assembly of The Universalist Church of America.

2. The officers and directors to be elected at this meeting to serve for a period of two years, no limitation being placed upon the re-election of said officers and directors.

3. The elected officers to be limited to members of this Society who are currently active members of a Universalist Church.

4. A membership fee of two dollars ($2.00) and

the notice of meetings and bills to be sent to the members no less than thirty (30) days prior to the biennial meeting of this Society.

5. The appointment of the librarian by the vote of the directors.

6. The active, voting membership of this Society be composed of those persons whose membership fees have been paid for the previous biennium.

At the June 16th meeting, Mr. Alan Sawyer, president of The Universalist Church of America presented a request for financial assistance to aid in the publication of a new History of Universalism. There followed a lengthy discussion of policy with regard to the Society's efforts in the area of publications, action being deferred until the next meeting.

At the July 28th meeting, the directors asked the librarian, Alfred S. Cole, to investigate the condition of the library, to have the books catalogued, and to determine the need and availability of more adequate facilities. The Committee on Bylaws was reorganized. The president appointed Harry Sherman, chairman, E. Louise Jewell, Alan Sawyer, Philip Giles, and Francis Anderson. It was voted, "that it shall be the policy of the Universalist Historical Society to cause to have published any book or materials under its own imprint and editoria privileges, and/or under its imprint and that of a aided publications agent or agency while reservin the Society's editorial interests. Further, that th Universalist Historical Society request that The Uni versalist Church of America Book Service Depart ment serve as its joint seller under either particula And, that the Universalist Historical Society receiv the percentage of inventory and/or of receipts re ceived from the sale of books commensurate wit the Society's investment under the joint publication policy." Mr. Cole was appointed to serve as th Publications representative of the Society. In recog nition of their many years of devoted service to th Society, certificates of appreciation and gratitud were presented by the directors to Alfred S. Col E. Louise Jewell, and Thomas S. Knight.

Now in its 120th year, the Universalist Historica Society encourages Universalists to join this revita ized movement for the advancement of the Unive salist cause. Application for membership can b made by writing the secretary, Melvin C. Van de Workeen, 16 Beacon Street, Boston 8, Massach setts.

Members: by States

Alabama
William Arms

California
Douglas Frazier

Connecticut
Albert Ciarcia
Hannah Coe
Martha Ells
Harriet Fischer
Mrs. Harry Heyward

District of Columbia
Leonard Carmichael

Florida
Ralph Hunt
Ernest Marble

Illinois
Albert Harkins
Richard Knost
Stanley Manning
Marvin Maris
Donald Thompson

Maine
James Hutchinson
Albert Niles
Harold Perham
Mary Perham
Stanley Rawson

Massachusetts
Francis Anderson
Raymond Baughan
Lynn Booth
Edna Bruner
Gaston Carrier
Weston Cate
Elmer Colcord
Alfred Cole
R. B. Coolidge
John Cummins
Robert Cummins
William DeWolfe
Charles Emmons
R. C. Estes
Brainard Gibbons
Philip Giles
John Greene
Frederick Harrison
Grant Haskell
Raymond Hopkins
Paul Husted
E. Louise Jewell
Ernest Jones
Dana Klotzle
Thomas Knight
Emerson Lalone
Dana Lincoln
Gordon McKeeman
Charles Monbleau
Keith Munson
Kenneth Patton
George Pennington
Charles Pennoyer
Wilson Piper
Alan Sawyer
Clinton Scott
Raymond Scott
Mrs. Walter Scott
Harry M. Sherman
Clifford Stetson
Everett Thompson
William Thomson
Melvin Van de Workeen
Robert Wolley
John Wood

Michigan
Morley Hartley

Minnesota
Carl Olson

New Hampshire
Doris Trafton

New Jersey
George Keim

New York
Lyman Achenbach
Howard Gilman
Walter Jones
Angus MacLean
Ellis Pierce
Ellsworth Reamon
Myles Rodehaver
Lucille Smith
Joseph Sullivan
Robert Tapp

Ohio
Maurice Cobb
Donald Evans
Carol Froelich
Albert Perry
Phillips Thayer

Pennsylvania
Harmon Gehr

Rhode Island
Albert Ziegler

Vermont
Fenwick Leavitt
Wilbur Parker

Wisconsin
Carleton Fisher
John MacPhee

Maryland
David MacPherson
(18 States and the District of Columbia)

Conversations With Universalists

"By Lamplight"

CRISP greetings, fellow Universalists! Yes, already there is a gentle bite in the early autumn air. Large areas of New England are just recovering from the hurricane, though the scars left by uprooted giant old elms will remain for a long time. Our Lexington home was without electricity for nearly five days and without water for some thirty-six hours. What a difference the absence of these utilities made in our lives! How dependent moderns have become upon such services! I couldn't help shuddering at the utter devastation a few atomic bombs would cause in a metropolitan area like Boston. Yet, it was heartening to observe how people rose to the emergency. Whole families fell to with saws, axes and rakes, working every daylight minute to clean up their own properties and joining municipal crews struggling to clear the streets. Yankee ingenuity hitched the motors of power lawn mowers to gasoline pumps so that fuel could be made available for cars.

When walking the dog at night, it was so much darker without the street lights and more peaceful. There were no cars zooming through the community with dazzling headlights. There was no blare of radio and television. The soft yellow light of lamps and candles radiated from curtained windows and families were together at home, conversing for a change. It was quiet and peaceful. This atmosphere recalled some impressions that had been tucked away in my mind for some time. I want to share them with you now.

Anyone who is at all curious about this tantalizing experience called life has often stood at its busy crossroads, watching the hurrying masses of humanity with perplexed wonder. Why the mad rush, such shoulder-jostling drive? What dazzling goal lights the eyes with a drugged wildness, turns eager faces toward every point of the compass? What empty disillusion drains so many of energy and interest, leaving bits of human debris to race along life's swirling stream or to whirl aimlessly in hopeless little eddies?

Our fascinated gaze remains riveted on the rapidly shifting, never ending confusion of these glutted thoroughfares of existence. Mixed in the meleé some types are readily distinguishable. There's the white-coated scientist seeking answers with slide rule and test tube; the black-robed philosopher combing the universe for reasons; the emaciated mystic plumbing his inner depths for visions; the bespectacled, threadbare scholar searching in musty books. Here's the long-haired creative creature turning out art, music, poetry; the close-cropped sensual animal turning to amusements, politics, sports; the tightly-curled permanent turning this way and that for intrigue, love, thrills; the fringed-haired gentry turning over dollars, profits, stocks. There goes the somber priest reaching for things above, his hands making magical signs and his lips murmuring incantations. Here comes the grim conqueror grabbing everything in the here and now, his hands dripping red and his mouth thundering threats. See them all trying to find meaning and substance to life, going their various conflicting ways with, strangely enough, the priest and conqueror often hand in hand!

Brushing this bewildering scene away, the imagination gratefully leaves its crowded chaos and wanders lonely along a hilly country road. The heavens are bright with glittering stars enjoying the crisp cool of a fall evening. The singing insects outdo themselves as their nightly concert season draws to a close. New wood fires and burning leaves lend the darkness a friendly, human quality, make the hazy valleys and shadowy hills alive with little sheltered centers of habitation.

Tucked primly away against a protecting slope, a cosy farmhouse stretches two cheery arms of light from unshaded windows out into the night in a warm gesture of welcome. Turning down a tree-flanked lane with row on row of corn shocks standing silent guard on all sides, the yard soon levels off and the giant trees, breaking rank, lean casually

about the house in affectionate profusion. Following one of those guiding beams, our mind is soon pressed invisibly on the window pane, feasting on the rich thoughts flowing from the homely picture within.

How describe a room whose four walls share the inmost confidences of family life, listening gravely to its problems, shaking with its laughter, mourning silently at its sorrows! How depict a room that holds in its bosom of faded paper and cracked plaster the embalmed memories of successive generations of quarreling, working, loving human beings, even absorbing and blending the odors of daily life — sweaty shirts from the fields, a hot iron hissing on damp clothes, apple juice oozing from pies bubbling and burning on the oven floor!

A large kerosene lamp with ample milk-glass shade shaped like a hoop skirt rules the room, squatting in the exact center of a round dining table, making a hot sharp circle of light on the ceiling directly above the bright chimney. From this focal point the broad expanse of ceiling stretches out ever more dim, unbroken save for an iron grating over the stove on the far side, letting precious heat into the room above. What a treat it was to be allowed to use that one heated bedroom when the mercury dropped out of sight and no amount of bed-ironing made icy sheets relax! But, generally, that room was reserved for sick folks, babies and such.

The walls look soft in the half-light. Across the room the stove seems almost alive, its shiny nickel standing out like teeth against its black sheen. On a wall back of the stove hangs a huge calendar showing some stiff-legged, wise-looking cows, grazing and lolling about in vivid colors, advertising the world's best cream separator. Then come some shelves holding a clock, a built-in dish closet and a door over which is a sampler with big red letters, "God Bless Our Home."

Hugging the right wall is a gigantic sofa, the location of its springs plainly evident, slightly sagging in the middle. Over this, great-grandfather and great-grandmother stare grimly into space from two smallish deep-set oval frames — expressions bred of building the place, starting the farm and raising ten children. Next is a square stand with a gold-fringed, red velvet cover; on top a large heavy book and another book of equal size on the shelf below — the family Bible and picture album, with the Bible on top, of course. Above these on the wall hangs a strange looking object in a box-like frame. It's a wreath lovingly wrought by grandmother from hair which she painstakingly collected from ever female member of the family in her day.

Pressed against the left wall is a sewing machin whose grinding clicking hum under mother's defti rocking feet hails the creation of most of the clothe for the whole family, new and made-over. Abov this, covering vast areas of wall space, two eno mous enlargements of grandfather and grandmothe in rectangular, fancy gilt frames gaze obliquel across the room, their lips set with determined sati faction. They added the sink-room ell and pipe the spring water to it. Between them is a smalle picture of a wedding couple — father a raw-bone hulk in tight-fitting clothes, looking rather glum mother dainty and tiny, looking a little frightenec

If anyone noticed that picture especially, mothe always felt called on to explain. It was May an she was visiting Aunt Flora when the Ripleys ha their barn-raising. They went, naturally, and ther she met John in a floor-shaking square dance. Som how, she found herself in his carriage for a lon drive back to Aunt Flora's. "Well," mother woul say with apologetic pride, "you know how John when he makes up his mind." So, they were marrie that very June. Such a hustle and bustle to get thin ready you never saw. And John had his plowing t finish and planting to start. They were both ju about plumb tired to death when that picture w taken!

Mother's voice would cease then, but her though ran on to the happy honeymoon spent right in th house. Couldn't leave a farm that time of yea Quickly her mind came to that night late the follo ing March when she lay alone in the heated be room above as the old house gritted its teeth a braced itself against the whipping blasts of a la winter blizzard. Wistfully she wondered wh might have been had the two half-frozen exhauste men, John and the doctor, arrived just a litt sooner. Why, he'd be in high school now! A apron corner hastily wiped the tears that alwa started at the memory of that tiny mite who nev really was. Then mother turned a smiling face the company, put her hand on father's arm, gratef for the blessings that later came to them.

Swiftly our glance skims along the wide, scrubbe boards of the floor, through the broad dark shado of the table and back to the lamp, noting in pas ing the scattered braided and hooked rugs, ea with its place in the family story, containing mat rials that recalled many a cherished garment wi its quota of good times, sad times.

Seated around the table in the circle of the lamp's oft, warm light are those whose lives now vibrate o the subtle impulses of this room, its things, their nemories. Father lounges in his chair, knees rossed, heavy booted foot swinging rhythmically, ustling his paper to the light. Now and again he lears his throat to read aloud or paraphrase an item f interest to mother. Usually without comment nd only pausing sometimes to listen with needle oised in mid-air, mother sits with a never-decreasing mountain of mending near her on the table, apping her thimble on the wooden egg to smooth darn, often shaking her head reprovingly at the oles some people get in their socks.

A young boy, hair over his eyes, leans both arms n the red-and-white checked table cover, chubby ngers choking a pencil, scowling from an open ook to his sheet of scrawled, smudgy figures. A irl, a bit older, with geography laying open and rayons sprawled about, holds a free-hand map of urope at arm's length critically, turns it questionngly toward mother, who smiles approval. Clearng its throat with a warning rasp, the clock begins o strike. Father looks over his glasses at the children. Putting their things away, they kiss each arent, say goodnight and race upstairs. There's a me of roughhouse thumpings and squealing ughter overhead. Then all is quiet again.

The clock ticks on, the thimble taps the darning egg. But soon the paper stops rustling. Mother glances at father's foot. It's still, and father's head lays back on the chair, paper rumpled in his lap. With a sigh mother puts her work on the table and rises, picking threads off her apron and smoothing it. A little stiffly she walks to the stove, takes a small lamp from the shelf, lights it, comes back, touches father's knee and waits by the door, one hand on the knob. The table creaks under father's weight as he rests his left hand on it to turn down the lamp wick with the other, cup it over the chimney and with one quick breath blow out the tiny, round blue flame. Shuffling over to the door, stretching and yawning as he goes, father pushes mother through it ahead of him, one arm around her shoulder. And the room sleeps in the peaceful dark.

A sense of calm relief comes over us, a contentment in realizing that we need not search madly afar for meaning and substance in life. We have seen all that really matters in life within the confines of a simple home by lamplight.

Now, a concluding word on your responses. During August there were not many — one verbal and eight by letter. With those reported before, a total of one hundred eighty-nine people have communicated with me about these conversations. Always glad to hear from you!

—Brainard F. Gibbons

AMEN AND AMEN

It is no accident that such passages as The Lord's rayer, The Twenty-Third Psalm, and the Gettysburg ddress contain many one-syllable words. Ease of nderstanding, and not beauty of thought alone, contibutes to the place which a passage wins in the earts of men.

Spurgeon told his students that "the costermonger nnot learn the language of the college." That was bvious; no one would dispute it. But many preachs dispute—in practice if not in theory—the conclon drawn by the evangelist. Granting that market ace and college are poles apart, Spurgeon threw own the challenge: "Let the college learn the lanuage of the costermonger!"

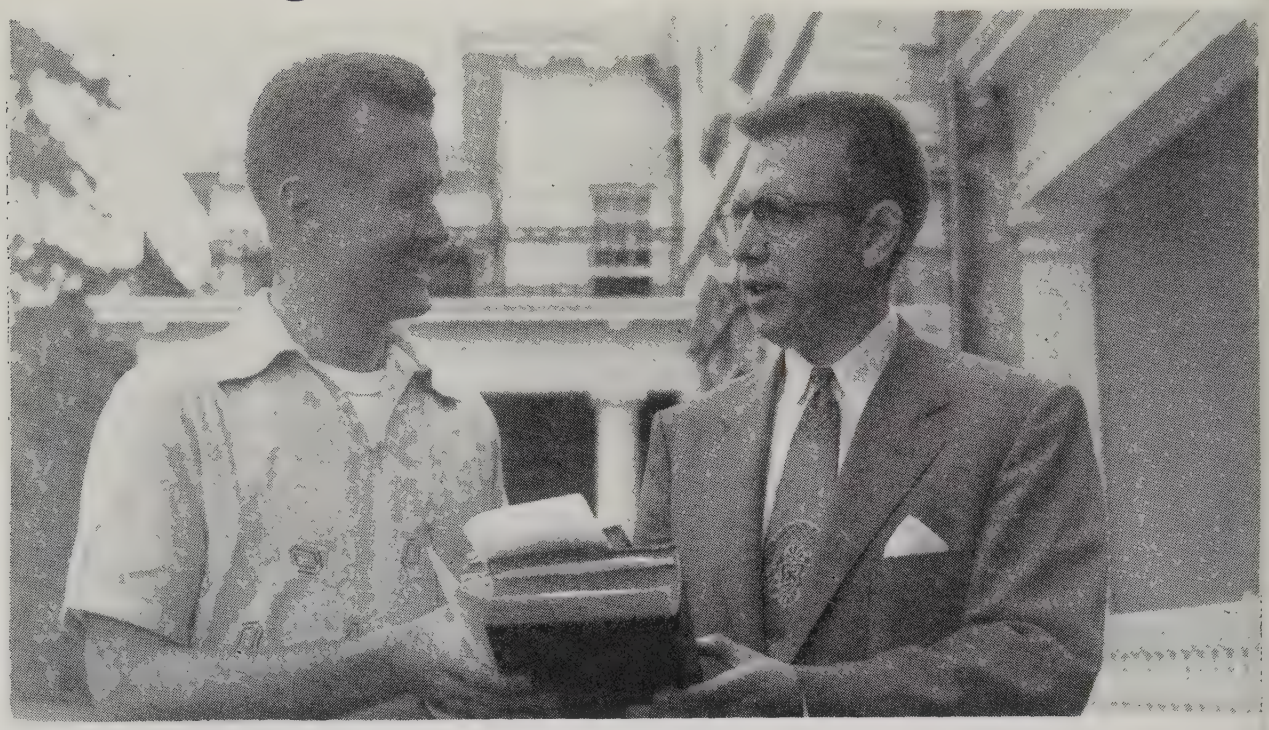
Long, technical words are costly. They provide ady-made opportunities not only for lack of underanding, but also for positive misunderstanding. here is a tale to the effect that young Benjamin anklin had a taste for high-flying words, and once confronted his mother with the statement: "Mother, I have imbibed an acephalus molluscous." Frightened out of her wits, the good woman promptly forced him to take a huge dose of an emetic. Recovering from the effects of the potent medicine, the boy protested that he had eaten nothing but an ordinary oyster. Angry at having been deceived, his mother gave him a sound thrashing. So Ben made a resolution that he'd never again use big words where little ones would do.

Josh Billings has a famous "affurism" that might have been coined for the pulpit. "Young man," he warned, "when you have tew search Webster's Dickshinnary tew find words big enuff tew convey yure meaning yu kan make up youre mind that yu don't mean mutch."

From *The Preacher and His Audience*

By Webb B. Garrison
(Fleming H. Revell Company)

East-West Institute at Ferry Beach Organized by Service Committee



Deans of Institute, William F. Cowan, New York Foreign Policy Association, and Dana E. Klotzle, director of the Universalist Service Committee

THE first annual East-West Institute held August 7-14 at Ferry Beach, Maine provided the sixty-two members and visiting speakers with an unprecedented opportunity. For the first time in the known history of institutes in this country, an attempt was made to evaluate foreign policy decisions with "adequate reference to and appreciation of the cultural context in which they are expected to operate."

Dana E. Klotzle, Universalist Service Committee director, and William Cowan, Foreign Policy Association, New York, co-deans of the institute, divided the program into two sections; the cultural background of the East-West conflict and the political-economic aspects of the conflict.

Dean Klotzle opened the institute with a chapel talk in the grove on, *The Meeting of East and West.* During the week, he conducted three afternoon work shop sessions on *The Cultural Traditions of India, China, and Japan.* Miss Alice Maginnis, instructor in the Oriental Department of the Museum of Fine Arts, Boston, gave two excellent illustrated lectures on *T Art of the Orient.* Two equally rewarding evenin were spent training our Western ears to appreci Eastern music from Tunisia through the Mid East to the Far East under the skillful tutelage Kenneth Patton.

Five morning chapel services based on the scr tures of Hinduism, Confucianism, Judaism, Ch tianity, Zen Buddhism and Mohammedanism w led respectively by Carl Westman, Toshio Yos oka, Donald McMillan, Satoshi Arai and Kenne Patton. The United States delegation was int denominational including three Roman Catholi and several representing the Episcopal and Metho ist churches.

The foreign delegation included members fr England, Germany, the Netherlands, Japan, Switz land, Pakistan, China and France.

The following summary statements written the various speakers themselves indicate the sc of the East-West political-economic conflict.

UNDERSTANDING THE RUSSIAN MIND

Dr. Richard Pipes

To understand the Russian mind, we must, first of all, discard the notion that the Russians are a people inherently enigmatic and fundamentally different from other people, as well as the intellectualized version of this notion, the belief in a "Russian soul." The Russians are a nation which culturally, economically, and demographically has been on the ascendance over the past century or thereabouts, and they display many of the characteristics of dynamic nations, including nationalism. What makes the Russian dynamism different from others, and more dangerous than others, is the ideology and psychology of the small elite which rules the Soviet Union. This elite has adopted certain nineteenth century West European ideas: utilitarianism, moral relativism, historicity, social Darwinism, and materialism, to the exclusion of all other ideas. These notions are somewhat anachronistic today. The psychology of the Soviet elite is basically an outlaw psychology, caused by the fact that the Russian leaders have received their basic political training in the underground.

The weakness of the Soviet system is the reluctance of the people to follow these ideas and attitudes: the Soviet people want, above all, peace and prosperity. To spark it into action, the regime uses a combination of threats and promises; it dares not use the population for a direct frontal attack on the outside world. The Soviet mind, in the ultimate analysis, represents a caricature of a world run solely on utilitarian and materialistic principles, a *reductio ad absurdum* of Western liberal tenets. It is not peculiarly Russian, but rather a symptom of a cultural disease which the whole world undergoes. I do not think this system can triumph, because it is so fundamentally contrary to human nature.

DO ASIANS UNDERSTAND AMERICA?

Yusuf Buch

This question has been uppermost in the minds of men and women here ever since 1946, when the structure of international politics began to change and Asia became the decisive continent. China's shift to communism; the emergence of populous independent states like India, Pakistan and Indonesia; the wars in Korea and Indo-China; the general travail and unrest throughout a whole area which contains the majority of the world's people — all these have sharpened the importance of the issue: Can adjustment be reached between America and Asia?

The answer is certainly not an alarming "No"; but it is also not a complacent "Yes." If there had been no basis of understanding whatsoever, the different Asian nations would have succumbed to communism years ago. And if there were complete accord, American policy regarding Asia would not be faced with the obstacles that it is at present striving so hard to overcome. Why are the peoples of Asia standing aloof and uncommitted in the global struggle between the communist and non-communist powers? Why do their attitudes appear to be vague and somewhat undependable in American eyes? What is their neutralism?

I.R.F. group from Germany, Switzerland and the Netherlands.

Just now one of the chief objects of American policy is to form a defensive alliance of Asian states from Japan on the Northeast to Pakistan in the Southwest. So far, out of eleven nations involved, only four have come forth in unqualified support of the idea of this coalition which should be capable of withstanding further communist expansion. Why?

The reason is nothing more than that the main aim of American foreign policy, and the purpose of America's role in the world, has not been made sufficiently clear to the Asians. The mere stoppage of communism is a negative object. It lacks a positive content. It can never furnish a durable impulse for international co-operation. It cannot evoke this enthusiasm from the Asians which should be adequate even to the necessities of the next few years.

What is in fact needed is a change of tone in both action and utterance in international policy on the part of Americans. By all the means that can be used in all the spheres where Americans and Asians come into mutual contact, the fact should be driven home that what America seeks is peace and nothing but peace. Then this word "peace" should be positively defined. It should be explained to be something vastly more than the mere absence of war or overt conflict. It should be explained as equivalent to freedom from subversion and economic disquiet, from insufferable barriers in trade and traffic between peoples and also from even the last vestiges of colonial rule. Indeed, peace should be so conceived and so visualized as to mean real self-determination of the different peoples of the earth. It will thus also mean tolerance and good will and the relaxation of tensions. It will thus not fail to include peaceful coexistence of different economic and social systems and ways of life.

I believe that it is along this way alone that the promise of friendship between Asians and Americans can be fulfilled.

EUROPEAN UNITY AND THE DEFENSE OF THE WEST

Allan Hovey, Jr.

Since World War II, the ancient idea of uniting Europe has moved from its traditional place in the realm of philosophy to the domain of hardheaded, practical politics.

We must never forget that the movement to unite Europe could not have begun without American encouragement. It will not progress or endure without it. Nothing is clearer than the reliance of this great movement on a steadfast American interest in both the security of Europe and the integrity of the new Community.

The signing of the European Defense Community Treaty in May 1952 unleashed two years of political controversy in Europe, and especially in France. The apprehensions of many Frenchmen at the thought of rearming Germany are understandable. No country has suffered more at the hands of German militarism. And the merger of the "Grande Armee" with the military units of a traditional enemy is naturally painful for Frenchmen to contemplate.

What does the average European think about all this? Public opinion polls, test referenda and national elections give much support to the assertion often made by European statesmen that, where

Institute faculty. Left to right: Satoshi Arai; Solomon Arnaldo, UNESCO; Toshio Yoshioka; Carl Westman; William Cowan, Foreign Policy Institute.

European unity is concerned, the public is ahead of the governments.

Much of the credit for the growing popular support of union must go to an organization of private citizens on the continent called the European Movement. Though little known in the United States the European Movement is a familiar name in Europe.

Since its establishment as an international organization in 1948, the European Movement — with the encouragement and financial assistance of an organization of Americans called the American Committee on United Europe — has led the campaign for European unity.

Today one of the greatest issues in Europe is the EDC. It is important to realize that whether the European army plan is ratified or defeated, the unity of the free countries of Europe will and must remain a cardinal purpose of the West. We would be ill-advised to allow the fate of any one measure to divert us from that purpose, or to becloud our sense of history.

European leaders believe that the proposed Constitution, based on the twin pillars of the Defense and Coal-Steel Committee, would consolidate presently possible attainments and facilitate further progress. Indeed, when France, Germany, Italy, Belgium, Holland and Luxembourg will have completed that unique structure, the further step toward full federation may become inevitable.

IDEALS AND REALITIES IN FOREIGN POLICY

Fred W. Riggs

We seem to alternate between two contrasting views of foreign policy, neither of which is adequate for the needs of our times. The one view may be called the "realist," the hardboiled view that only power politics and military strength count. The other is the "idealist" view that world issues may be defined by contrasting ideologies; democracy vs. communism, and religion vs. paganism.

Sometimes we try to prevent the spread of Soviet power by giving guns to governments around the Russian rimland. But if those who receive the guns have not the confidence and support of their own people, they may not be able to win the co-operation of their own soldiers to say nothing of the mass of population. The guns may be lost to the enemy, as happened in China. But if we follow only an idealist policy, supporting truly democratic governments, propaganding democratic ideals, and avoiding contact with authoritarian regimes, we may find the area of Soviet power expanding steadily, engulfing more and more of the world.

We need a policy that will combine both idealistic and realistic elements, to help the free peoples of the world both desire to build and safeguard a democratic way of life, and to be able to defend themselves against aggression from without and subversion from within. Such a policy must take into account the revolutionary forces that led in China to a communist victory. The same forces are at work in other parts of Asia and may lead to similar results unless counteracted by constructive and intelligent efforts.

It is not intelligent to expect governments to be "grateful" for help given. Governments are not like people. The people who lead governments change. Instead, the purpose of the help should be to help the governments create popular and strong systems that will win popular support and be strong enough to defend themselves. Yet we seem today to be making similar mistakes in India to those committed in China. We have been unwilling to take India and the other Asian states seriously, to make them partners in planning for Asia's future. Our failure to include these countries in the Geneva conference is an example of this failure. The recent proclamation by Prime Minister Nehru of India and Prime Minister Chou En-Lai of communist China is a bid for Chinese psychological and moral leadership in Asia.

"LIVE AND LET LIVE"

Solomon V. Arnaldo

The concept of the United Nations has been an evolving process basically in response to the political, military, economic, and social conditions of the world. In other words it did not originate in a vacuum; it was the product of the realities of our time.

That concept, it must also be borne in mind, is not linked to the activities going on at the headquarters of the United Nations at New York where, for example, the debates in the General Assembly and the Security Council often have been dramatized in radio, press, and film.

Today, the concept of the United Nations must include the work of the various independent specialized agencies like the World Health Organizations (WHO), the Food and Agricultural Organization (FAO), the Industrial Labor Organization (ILO), and the United Nations Educational, Scientific, and Cultural Organization (UNESCO).

The activities of these specialized agencies may not make the headlines but, nevertheless, they are of the essence of headline news. In some cases they are as dramatic, if not more so, as the struggle between the East and the West at the council tables of the United Nations.

Man's fight against hunger, against disease, against poverty and misery, against ignorance — this is the age-old battle of man against his ancient enemies, man conquering the desert, man taming the jungle, man moving mountains or changing the course of rivers. Man discovering the new energy in the atom — these are achievements full of drama and human pathos. They underlie what the specialized agencies are doing in harnessing both natural and human resources for the advancement of man's welfare everywhere in the economic, social and cultural fields.

The specialized agencies are doing this in a combined effort for the first time in history as their contribution to the United Nations for securing world peace, not just for today but for a long, long time.

Man's rapid progress in science and technology has made the world just one big neighborhood. The sooner, therefore, that we learn how to live in that neighborhood in mutual understanding and mutual help, the sooner we can bring closer to reality man's aspirations for a world community based on the principle of live and let live.

Universalist Service Committee Work Camp, Royhill, England, Summer, 1954

Carl G. Seaburg

ROYHILL under the sun can be another Eden. When it rains it seems like the end of the world. We arrived when it was almost ready to rain. The grass uncut, buildings faded and in need of paint, gutters sagging, windows broken — and nobody rushing out to meet us. We had to hunt up our welcome. It was shaving in its room. Named Reggie, his words of greeting were: "We didn't expect you until tomorrow." Then his face took on a perplexed look. He was obviously wondering if he could piece together enough food for us to make a supper on. This he did — and fairly well on such short notice.

Then he gave us candles and showed us the way to our damp rooms. Fortunately the beds had been made up the day before. We dumped down our luggage and went on a journey of exploration.

Royhill sits on a pleasant slope with a marvelous valley view. On the horizon is one of the few windmills left in England. The view alone is worth coming to Royhill for. It is not spectacular in the Swiss sense nor does it convey that sense of bigness as do our limitless Western plains. It is intimate and homey. Tidy farms, grazing sheep, winding roads outlined by their green hedgerows, scattered woods, ample sky with clouds just waiting to be photographed — more than enough to delight the heart that is contented with the beauty of simple things.

There are two centers of life at Royhill, one is the entrance drive, which circles a flagpole that can be seen for miles. The staff house, with the reading room, a long dormitory badly in need of repairs, two storage sheds, the sides of the dining and social halls face onto this area. A path leading sidewise from this circle has the Lecture Hall and Chapel on it.

The other center is in front of the dining hall looking upon the wonderful view. A double bungalow sits to the left of the dining hall and to the right of the hall and at a ninety-degree angle is the Social Hall, where our living quarters are. The Social Hall contains also ping-pong tables, a snooker tab pianos and fireplaces.

Reggie gave us a guided tour and we began to s the tasks that were ahead of us. Let me conden what we have been doing the past few weeks in the rhythm of a day's activity.

Mornings

The song that campers sometimes sing has it th "morning comes early and bright with dew." O day begins latish and cold. Reggie comes into t hall at eight, shouting the British sergeant's cry "Wakey-wakey" and ringing a bell. However, doesn't serve us tea in bed as the privates do t sergeants in the British army. I might be more clined to rise if I could face the day fortified by hot cup of tea. It would make washing up in cold water a little more attractive.

While America has been having a heat wave, Er land has been having the coldest summer in yea The first nights I slept under seven blankets a was still cold. One night I went to bed fully cloth even with a jacket on. The only concession I ma was to take off my shoes. That night I really w warm. But I am speaking of mornings.

After we wash and dress, I take a bike, co down the lane and pick up the daily papers at wh Dick calls the goatman's house. Then back breakfast, which is usually punctuated by the arri of the little bright, red truck (the British call th lorries) that bears the designation "Royal Ma Letters! The one contact with home. Ever and ways welcome.

Then to work. Our cry for several days has be "au toi." This is for the benefit of the two f French boys who joined our group. We climb ladders and begin the job of saving the roof of Dining Hall. It is corrugated iron which has ba rusted and this has to be scraped off, the she re-nailed where they have pulled away, holes a leaks puttied when they can be found, and then painted with a tar-based paint that permits c traction and expansion under British climate tremes.

This finished we tackle the sides of the building. When it is all a handsome dark green, we have to do the windows. I wish it were as easy and quick to do as it is to describe.

One man is detached to mow grass — an endless, time-consuming task for there is plenty of surface to cut if the Centre is to look attractive. By now it is time for our one o'clock dinner, the main meal of the day.

Afternoons

Back to the roof — or whatever else we are doing for the day. Once it took a whole day to haul out trash. Several other walls and roofs have been painted in addition to the Dining Hall. Whitewash was scaling off in one large room. It was a real dusty job for two of our group to scrape this off, then wash the walls and put on a cold water paint. On rainy days we move inside and do interior decoration of old black iron beds, with light, bright pastel paints. And before we know it, time for tea arrives.

Tea

All we seem to do at Royhill is eat. Breakfast at 8:30, dinner at 1, tea at 4, supper at 7, evening coffee at 9:30. The last may be real coffee or more likely chocolate or tea. And, of course, we have tea with every meal. At tea time it is not served alone, but with all manner of elegant, sugary pastries with odd names that few people know. There are half a dozen shops in the nearby town that sell only tea time things. The simplest way to order in these shops I've discovered is just to pass along the counter pointing at each tray and saying "Two of that. Two of that." This insures variety and conceals ignorance. After lounging over a second cup of tea we go back and pick up our tools, head for our rooms, and hope to take care of personal chores before supper time. Roz has letters to write; Judy wants to wash her hair; Jerry plays ping-pong with one of the guests; Rene and Dick work on their gliders; Jean-Pierre sits at the piano, chopping out "Au Clair de la Lune." He persistently strikes a wrong note until Roz rushes out of her room with a shriek and shows him the correct note. After that he deliberately plays it incorrectly just to tease. Jean-Pierre is the baby of the group, only eighteen. He speaks a delightful combination of French and English. He and Rene are brothers, Rene being two years older, but Jean-Pierre has more English at his command and naturally takes the lead. At every meal he refuses tea, saying, "I can't sleep." To hear it as he says it you must imagine him pronouncing the "can't" in a far deeper tone than the other two words and as if it were spelled "cawn't."

Evenings

What do we do evenings? For one thing we play bridge. I got involved in a game the other night in which my partner spoke mostly French and my opponent's partner mostly Swedish. There wasn't much table talk in that game! Frustration couldn't reach much greater heights. You never did find out why your partner made such crazy bids. And you couldn't explain, either, how sensible your bid of five spades seemed after you went down three tricks doubled.

Of course, we use the games room in the Social Hall, have lectures on English life from Mr. Peacock, read, write, go walking or biking. Jean-Pierre disappears every night (all dolled up, too) on one of the bikes. We accuse him of a secret girl friend in Blackboys, but he denies this "because I can't speak well English."

Then before we know it, eleven or twelve, and so to bed.

Santa Paula Universalist Couples Club brighten up their nursery school for the fall session. Top, the Rev. Fred LeShane and Jack Samways; center, Mrs. Marie Crumley and Dr. Gilbert Jackson; bottom, Mrs. Francis Harvey.

LEINING: THE MAN WHO DIDN'T RETIRE

A YEAR ago this month Dr. Fred C. Leining resigned his office as superintendent of New York State Universalist Churches. For nearly a quarter of a century (twenty-four years), Dr. Leining was the dynamic leader of New York Universalists. From the first month of his incumbency it was clear that there was a live man on the job. Whether the "saints" approved or disapproved of Fred's pronouncements, his policies, and his activities, they had no doubt about his ability to waken somnolent churchmen. They did approve in the long run because Leining's administration was one of courageous aggressiveness. He opened new churches and revitalized hitherto half-dead parishes. When he resigned, he left organized New York State Universalism strong and united.

All of this has been said better before. What Universalists are interested in now is, "What's become of Fred Leining since he 'retired'?"

The answer is Fred didn't retire. The facts are that he resigned his superintendency on a Friday and he opened a church in New Hampshire the following Sunday. This church, which had been without regular pastoral services for long periods, is now revitalized and under Dr. Leining's enthusiastic leadership, it is both going and growing.

Fred and Harriet Leining moved from Syracuse, New York, to West Brattleboro, Vermont ("Where the air is so fresh and pure," says Fred, "it's never been breathed before.") Across the border is the village of West Chesterfield, New Hampshire. There was the little Universalist church which had been dying from neglect. Fred became its pastor. Now it is the enthusiastic growing Universalist Church of West Chesterfield.

Good Universalist ministers never die. Neither do they "just fade away." They stay on the job whenever and wherever there is a job to do. And Fred Leining is a good Universalist minister. So we are most happy to report that he has not "retired" but is still hard at the business of building up Universalism. We hope he'll stay at the job for many years to come. The Universalist Church needs more Fred Leinings.

A salute to Leining: *the man who didn't retire!*

IS YOUR MINISTER A "FORGOTTEN MAN"

CHURCH membership is growing at an unprec dented rate. Church building programs hav reached an all time high. Church collections ar increasing. But — "While the purchasing powe of every other job category has kept pace with th cost of living, it has actually decreased for the ave age Protestant clergyman." This is the conclusio of the research department of the National Counc of the Churches of Christ.

The parish minister is "the forgotten man" i these days of inflation. His cost of living has in creased steadily. The purchasing power of his sa ary has decreased steadily.

How about the minister of the church *you* attend Is he "the forgotten man" of your parish?

COMPULSORY TRAINING FOR ALL?

PRESIDENT EISENHOWER has announce that the administration will make compulsor military service for all youth "the number one ol jective" of the 84th Congress which convenes i January.

There are strong arguments both for and again universal compulsory military training. Good an intelligent men disagree radically on the subjec The Protestant churches generally and many ou standing Catholic and Jewish leaders are oppose to universal military training.

No doubt there will be a great debate before th issue is resolved. And, of course, there should b Churchmen have a duty to meet the issue square in the manner their consciences and best judgme dictate. All of us in or out of churches have a du to keep our vision fixed on the goal we all are stri ing for, the adequate defense of our freedom an that of the free world.

Personally we do not believe universal milita training is the answer to our need. We believe th a few generations of universal military trainin could, and very possibly would, develop an u healthy military mind in our people. We belie that compulsory selective service, utilized fully, an administered wisely and justly will not only me our need for military defense; we believe selecti service is a more flexible and therefore more use instrument for defense in a world where masse

armies may quite possibly be becoming liabilities rather than assets.

In all of our efforts to defend ourselves, we must never forget that military strength alone is not, and never was adequate defense. Physical strength becomes but a brittle unreliable weapon unless it in turn is strengthened by a wise and persistent policy of conciliation.

DR. TAPP ON THE WORLD COUNCIL

DR. ROBERT TAPP'S account of the Second Conference of the World Council of Churches beginning in this number is important reading for all liberal churchmen. Liberal churchmen must be well-informed on the policies and the thinking of the Christian orthodoxies of our generation. How else can we intelligently evaluate our gospel and theirs in relation to the needs of men?

This installment of narration and commentary together with next month's conclusions and evaluations will make most useful resource material for study groups. In addition to his commentary on the over-all conference, Dr. Tapp has written a brilliant essay on **Iron Curtain Christians at Evanston** which we will also print next month.

Orders for extra copies of numbers containing these articles for use in study groups should be sent to THE UNIVERSALIST LEADER, 16 Beacon Street, Boston 8, Mass., at the earliest possible date.

FREEDOM OF INQUIRY NECESSARY TO DEMOCRACY

A HUNDRED instances of "pressure against reading of books and of school and library collections" were reported to the Intellectual Freedom Committee of the American Library Association last June. Some of these affairs have been resolved happily, others not so happily.

Attempts to censor books or to completely suppress certain books have been made in Ohio, Alabama, Virginia, Texas, and New Jersey and probably other areas not yet reported. Such incidents range all the way from the lady in one community who took it upon herself to remove books she deemed harmful from her local school library to extreme action by a state legislature which would have wrecked the whole text-book structure of that state had the courts not invalidated it.

What is needed to cure this unwholesome situation? First a recovery of confidence in our own system of free inquiry, second, an intelligent realization that the surest way to be defeated by an enemy is to be ignorant of what he is and who he is and how he thinks. These deluded good folk, who are so eager to expunge from all our libraries all reference to communism, would put us all on the road to ruin if they had their way.

The battle for freedom is a never ending one and it will not be won by curtailing the freedom of inquiry in our schools and colleges.

To the fearful ones, we say let our youth learn all there is to know about the facts of communism. Such knowledge is the surest guarantee of enlightened and wholesome loyalty to democracy.

GOOD NEWS, SUMMER, 1954

THE abundance of bad news these difficult days tends to make us overlook good news. Historians may well mark the summer of 1954 as a turning point for the better. There has been much good news this summer.

At home the ratification of the Canadian-American St. Lawrence river seaway came to pass finally after a generation of partisan and regional controversy. The long-time benefits of this great project will be felt by everyone and every region of the United States and Canada. Long after the regional adjustments have been made, the seaway into the heart of the continent will be a source of strength and profit to all of us.

Abroad the world situation is stabilized somewhat and strengthened by the Anglo-Egyptian settlement of the Suez Canal issue. The Iranian oil dispute seems near peaceful settlement in favor of the West. The Yugoslav-Italian dispute over Trieste inches toward peaceful solution.

When the dust settles and the shouting dies down, it will be seen that the Indo-China truce was no Munich but the best that could be had under the circumstances. Generations of selfish colonialism in Indo-China could not be atoned for by last minute brave promises. Not contemporary communism but historic colonialism defeated the West in Indo-China. Now the West has a job to mend its fences in what remains of that area of Asia.

We have much bad news to contend with of course. We also had much good news to cheer us during the summer of 1954.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

Scenes such as this one, taken in front of the newest camper cabin at the Elliott P. Joslin Camp, are over for another year, the 1954 season having ended on the Labor Day week end, the same closing date as the Clara Barton Camp.

We do not yet have the final statistics but indications are that the registration will have been the largest we have ever had and that the programs at both camps were highly successful.

LET'S BE PROUD OF OUR A.U.W.

How proud are we of our Salem Association of Universalist Women? Perhaps there are times when we are not as proud as we should be. Once a month during the year a meeting is held. For this meeting there is much planning and preparation previous to the actual event. People have been busy behind the scenes, setting the stage, as it were, so that there will be the proper blending of worship, education, and fellowship that makes our meetings successful. All of these are necessary if we women are to be "thinking, active, members of our church."

One way that we can show that we are proud of the program is by attending the meetings with regularity. And yet our mere physical presence is not enough. Believing in the *supreme worth of every human personality,* we must admit that *we* can gain something from the meetings that the inanimate objects present cannot gain! From the worship service we gain inspiration for our daily living. Beyond our attendance, then, we must, from each meeting, take some things of value to us. Surely our understandings of *Salem in Action* were broadened after hearing about the work at the House of Seven Gables, Woman's Friend, and Juvenile Court. Truly, we enjoy the fellowship of each meeting; we like to visit with our friends and the members of our church family. Are we proud enough so that we are willing to ally ourselves with its program, and to become an active participant? There is always a need for people who will *do*—to help to plan and to carry out plans. It is vital that we attend the meetings, that we carry away a message from each meeting, and that we ally ourselves actively with the work, program, and service projects.

But, in addition to all these, there is one more conclusion that we must reach. If we are to practice what we preach, namely our belief in *the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God,* then we must apply what we learn. It is interesting to note the women of our Salem Association who are active in local community organizations: the District Nurse Committee, Hospital Aid, Woman's Friend Society, Y.M.C.A. Parents, School Parent Teachers' Associations, Red Cross, House of Seven Gables, Salem Relief Committee, and the Samaritan Society of Salem. These women apply the educational and religious aims of this association where the entire community will be benefited. When we show our pride in our Universalist faith as exemplified by the Association of Universalist Women we will not hide our light under a bushel. Indeed not — we will set it on top of the highest hill for all to receive its rays of light and hope.

—Mrs. Charles H. P. Copeland

Editorial from *Woman's World,* the annual meeting newspaper of the Salem, Mass. A.U.W., May, 1954.

The Pennsylvania A.U.W. co-operated with the state convention in sponsoring a Youth Camp at Lake Meadows. For one week, forty-four girls and boys enjoyed a program which included classes in World Friendship, Music, Crafts and Nature, as well as a variety of sports and recreational activities.

* * * *

Miss Bernice Cunningham, the chairman of the Committee for Universalist Women of the Wider Fellowship, asks us to send her the names of any women whom we think might wish to be included in this group.

* * * *

Mrs. Hersey, the A.U.W. president will speak to both the Syracuse and Watertown, New York, A.U.W.s in October. She will also be one of the speakers at the Diamond Jubilee Observance of the Olinda, Ontario Church.

* * * *

Mrs. Bowman's fall field trips include the Vermont and New Hampshire State Conventions in early October. Later in the month Mrs. Bowman plans to be in Philadelphia, Pennsylvania, Silver Spring, Maryland, and other churches in this area.

JNITED NATIONS DAY
)ctober 24, 1954
3uilding For Peace

Nine years ago, on October 24, the nited Nations came into being. Not nerely a legal agreement between sovreign states, the new organization was so an answer to an anguished world, n expression of man's deepest hopes -*Peace, Security, Human Rights, aw, Freedom.* All of these were esntial, for without one the others ould fail.

Today, sixty nations are committed these principles of the United Naons, which is the proving ground for ese beliefs, the place where nations e learning — though slowly — "to actice tolerance and to live together neighbors."

Each year for seven years, one day s been set aside for a review of what e U.N. has accomplished and to reort to the peoples of the world what hopes are for the future. Fittingly, e day chosen has been the birthday niversary, a date which has come to ke on world-wide significance.

The United Nations' job of mainning *Peace* and *Security* has just bein, but a start has been made, for reits of U.N. mediation have been own in Indo-China, Korea, Palestine, in.

The United Nations has made only e briefest headway against many of e enemies that are common to all es and peoples — hunger, poverty, sease, and ignorance.

The United Nations has reaffirmed th in fundamental human rights, in the dignity and worth of human personality. It has endeavored to serve as the conscience of a world community which would recognize freedom of thought and opinion, freedom of assembly, a fair trial for all persons.

All of these things the United Nations has made an effort to do but it cannot do them without the support of each one of us— "The U.N. Depends Upon You":

1) To give the U.N. your moral support. With the people behind it, the U.N. will function more effectively.

2) To learn more about the U.N., to keep abreast of its problems, and to register your views with your elected representative when it seems necessary.

3) To make your neighbors U.N. conscious. Celebrate U.N. Day, October 24, and if possible see that a local U.N. Day Committee is organized in your community.

For U.N. Day suggestions, write: U.S. Committee for U.N. Day, 816 21st St., N.W., Washington 6, D. C.

The U.N. Depends Upon You

The Ohio A.U.W. is making plans for two area meetings with Unitarian women, one in Dayton and the other in northern Ohio.

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A U.N. Festival is being planned for the Massachusetts A.U.W. area meeting to be held during United Nations Week, on October 21, at the Attleboro Church.

* * * *

In May the Maine A.U.W. held five most successful meetings in different areas of the state with a total attendance of two hundred and fifty women. All departments of the state board combined their efforts to present information on the service projects and available program materials, and the results were most satisfactory.

* * * *

Mrs. Norman F. Whippen, the A.U.W. recording secretary, is the editor of *The Granite State,* the newsletter published by the New Hampshire state convention. A regular feature is the A.U.W. news column.

GAMMON AUTHOR OF STORY OF LIVING RELIGIONS

Roland Gammon and Henry James Forman have written the story of the world's great living religions in what Harper and Brothers call "a new and spectacular manner." The book, which contains 300 dramatic pictures gathered from 50 countries and 75,000 words of text, will be called "Truth Is One." Religions covered in the 250 page volume are Christianity, Judaism, Islam, Hinduism, Buddhism, Shinto, Jainism, Sikhism, Confucianism, Taoism and Zoroastrianism. Publication date is October 5th.

CRACKLING

Little Glen's parents were having a difference of opinion at supper. Finally, his father walked out in a huff. "Is Daddy coming back?" the boy asked. His mother was touched by his concern. "Certainly, he'll be back in a few minutes," she reassured him.

"Oh, that's too bad," he said dejectedly. "I thought maybe I could eat his dessert."

—*The Watchman-Examiner*

* * * *

A new Chinese student who understood little English had enrolled in one of the college composition classes.

"What is your name?" asked the teacher.

"Yu Yu Tsin Mei," said he.

"Your name is so long. I'll just call you John."

"What your name?" asked he.

"Mrs. Elmer John McDonald."

"Your name very long. I'll call you Charlie."

—*Baptist Student*

CURBSTONE SERMON

So many look to the future
Postpone the joy of living
Delay doing the good deed
The demands of life are now
Tomorrow may never come
Any act may be your last

MAKE IT GOOD!

Brainard F. Gibbons

News of Churches and Church People

BEARDS HOLLOW CHURCH FOLK MEMORIALIZE "DOCTOR JOHN"

The summer church in Beards Hollow, near Cobleskill, Schoharie County, N. Y., had an overflow congregation on Sunday morning, August 22, when a plaque was unveiled commemorating "Doctor John," former editor for twenty-three years of the LEADER.

The inscription on the plaque read: "In loving memory of Dr. John Van Schaick, Jr., who, with the aid of neighbors and friends, restored this church and conducted services in August from 1931 until his death in 1949. 'There was a man sent from God whose name was John.' "

Since Dr. Van Schaick's death the services have continued each August. They are under the supervision of a Beards Hollow Society which was organized and incorporated for the purpose of maintaining them. At this year's annual meeting on August 7, the Society voted a gift of five hundred dollars in memory of Dr. Van Schaick to the building fund of the Schoharie County Hospital soon to be erected in Cobleskill. Another eight hundred dollars raised by public subscription in the valley for the same fund is also designated as a memorial to him.

The preachers at this year's August service were the Rev. Leonard M. Braam, First Reformed Church, Johnstown; Dr. Rowland Gray-Smith, New North Church, Hingham, Mass.; the Rev. Walter J. Whitney, Eastern Parkway Methodist Church, Schenectady; Dr. Morris C. Skinner, First Lutheran Church, Albany; and the Rev. Eugene B. Umberger, Transfiguration Lutheran Church, Pottstown, Pa. Mr. Umberger was the pastor for the month. Mrs. John Van Schaick continues as organist. Twenty other relatives were present for the unveiling ceremony.

EXECUTIVE COMMITTEE OF INTERNATIONAL ASSOCIATION FOR LIBERAL CHRISTIANITY AND RELIGIOUS FREEDOM MEETS IN HOLLAN

From August 10-13, 1954, a me ing of the Executive Committee of t International Association for Libe Christianity and Religious Freedo (IARF) was held at Hilversum, Hol land. Representatives of liberal Chr tian groups from five countries atten ed this meeting, which was presid over by the Rev. H. Stewart Cart Cambridge, England. One of the mo important items for discussion was t preparation of the next Congress the Association which will be held Belfast (N. Ireland), from July 23 28, next year.

One afternoon was devoted to discussion of the situation of Libe Religion and Unitarianism in the va ous countries and the elements t form a link between these grou This meeting resulted in the adopt of a proposal of Prof. Dr. L. J. Holk, Leyden, Holland, to try to co to a definition of the message of li eral Christianity. This could be basis for a profound discussion at Belfast Congress.

Combined with this meeting th was a gathering with some especi invited representatives from the a group twenty-five to forty.

At the first day of the conferenc social evening, in which the memb of the Hilversum congregations co take part, was organized. Short in ductory speeches were held by P Dr. F. Bury of the University of Ba Switzerland, Prof. Siegfried of University of Marburg, Germany, Rev. Edward A. Cahill of the Am ican Unitarian Association, the R John Kielty of the General Assem of Unitarian and Free Chris Churches in Great Britain and Nicolette Bruining, Chairman of V.P.R.O., the Dutch Liberal Bro casting Company, in which a s survey of the liberal situation in t respective countries was given.

HURRICANE CAROL ROARS ACROSS FERRY BEACH

Eric Alton Ayer

Hurricane roars across Maine coast!

At nine o'clock on the evening of August 30, we had a Friendship Circle on the beach. Bob Knight, dean of Family Week, in charge. Sky cloudy, hurricane reported off Delaware. No one thought it would come to Maine. — 10:30 P.M. off to bed. Winds increasing. Early morning hours wind threatening. 4 P.M. and your editor took a tour of the Quillen to see that all was well. — 7:30 A.M. rising bell —wind still increasing. Topic of conversation at breakfast: "Hurricane"!

But, "it's going out to sea—oh, we won't have it here. Southern New England will get it again." "Let's all be calm. . . ."

Then we all began to listen to the radio reports. Storm crossing Long Island Sound and rushing up the coast of Connecticut, then Rhode Island, then the southern coast of Massachusetts. Only gale winds predicted for the Maine coast.

Suddenly, almost without warning, this was all changed and hurricane warnings were hoisted from Rockport to Portland. We were to have a hurricane even in Maine.

A few people, Mrs. Peirce, Mrs. Porter, Mrs. Hutchins, read the newspapers and told us all about the terrible things that had happened in Boston yesterday. . . .

Civil Defense warnings coming through on the radio. "All people living on the coast be prepared to evacuate at a moment's notice. Fasten down all movable objects that might blow away. High tide and the height of the storm at about 2 P.M. will be the same."

Windows began to rattle in earnest — rain poured into the house — the Folsom Cabin roof shingles blew up and had to be nailed down by members of the crew. — "There it goes — *The Lookout* — Up in the air it goes, then crashes in a heap." Crew boys, ever on the job, rush out in the face of the howling wind to try to rescue as much as possible. They are drenched from head to toe but happy that they can do their work and save as much as possible of the Ferry Beach property. Then down to the grove to try to rescue one family who was tenting there — George Rae and family. They didn't object to being rescued, not in the slightest.

The Curtises start for Rhode Island but decide that it would be better to stay right at Ferry Beach. They return. Good decision! Their advice to all was to keep off the roads. . . . The dining room roof starts flapping — more crew boys with hammer and spikes. They save it! . . . And in the midst of all the excitement, the Bradfords in the kitchen went right along cooking dinner — a good dinner, too. . . . Whoever suggested that the crew wash the dining room floor? It was unnecessary — the rain came in all over the place. Tables were moved and dinner was served right on time in the "old" section of the dining room.

Who's that? Oh, it's none other than Stan Rawson with a flashlight. . . . Is he looking for an honest man, perhaps? No, just another leak in the roof somewhere. . . . Orders? Evacuate to the Universalist Church in Biddeford. . . . All go together. . . . Put on your warm clothing. No! Change signals. Road blocked. Cannot reach there. Where shall we go? The water may come up into the Quillen at high tide — such excitement and confusion. Orders, evacuate to Rowland Hall. . . . Change signals. No evacuation. The children cannot stand the wind. Stay right here.

Everyone gathered in the lobby and sat around the fireplace. Mrs. Knight told stories . . . Mrs. Ayer, Mrs. Rowland, and others all help to keep the children happy. Not easy with doors blowing open, windows rattling, and the wind roaring around the corners. . . . Lights off all this time. . . . We are all nervous except Lillian Abbe who carries on as usual and puts up a good front of being calm. . . . Warren Lovejoy calls up from Westbrook and suggests we all vacate this place in a hurry. . . . Mighty thoughtful of him but we just couldn't make it. . . . There goes the tower from Mr. Alexander's house. Crash! His first reaction, "Well, I blew my top." . . .

2:15 P.M. there goes the roof of the Woodland Cottage. It had held on very well but when the wind direction changed, it let go all at once. . . . One accident, Christine Forrester falls on the boardwalk and cuts her lip, not serious . . . Florence Tapper (Clint Scott's daughter) blows in from Oklahoma. What a day to arrive at Ferry Beach!" . . . "Where are you going, 'Asthma'?" "Down to the beach to see the waves, captain's cap and all." Who is Asthma? Young Stanley Manning, of course. . . . Where is Earle Dolphin? Well, Earle is moving today from West Paris to Turner . . . we wish him luck on such a day. . . .

At the height of the storm the waves are coming over the highest part of the coastline. It is high tide and the storm is at its height. . . . The waves are higher than many of us have ever seen them before.

Rowland Hall looks as though a whole flock of birds were perched on the roof. It isn't birds — it's shingles. . . . Shingles everywhere in the air but very few left on the roof. Claflin looks like a bird perch, too. The Folsom cabin looks as though it had had a "crew cut."

It's 3 o'clock now . . . the storm is abating. A few hardy people are out looking over the damage. . . . We are all disheartened, forty of our beautiful pines in the grove are down. A great loss. . . . We hope it will not ruin our beautiful chapel in the grove. We will have to report further on this later. . . . The front hall window, third floor, observation post was the very best place to see the waves. . . . At latest reports the eye of the storm passed over Portland at 2:30 P.M. . . . Who is that working, working, working? Oh, it's Mrs. Crozier, our faithful housekeeper, making beds, fixing windows, mopping up puddles, and so many other things that need to be done all at once.

Our congratulations to Stan Rawson and his entire staff for excellent care for everyone during this storm.

The morning after . . . the big hurricane of '54. Everyone seems tired even after a long night's sleep. It was a long night because we did not have any electricity . . . flashlights were scarce . . . and candles were at a premium.

Lights are still out but the telephone service is good. The crew boys are picking up the sections of the *Lookout,* the ever faithful waitresses are preparing vegetables so the boys can work outside. The cooks gave us muffins for breakfast mixed without electric mixer.

One hundred and twenty-ninth Annual Convention, Universalist Church of Ohio

North Olmsted, June 17-19, 1954

Ohio Universalists meeting in the one hundred and twenty-ninth annual convention at North Olmsted, Ohio, June 17-19, elected Rev. Phillips L. Thayer, minister of the North Olmsted Universalist Church, to lead them as president for the year 1954-55. Sixteen churches in the state sent eighty-two delegates to the convention which had a total registration of one hundred and twenty-two visitors and delegates.

Convention sessions opened on Friday, June 18, with the annual reports of officers and standing committees. These told of steady progress being made in the work of Universalism in Ohio. The spirit of the churches is forward looking, indicating a desire to bring Universalist philosophy to bear on the times in which we live; membership increases were noted in most churches, indicating programs of value are being offered and physical property is constantly being improved.

Business sessions ended on Saturday, June 19, with the adoption of program directives for the coming year. Among them were the hearty acceptance of affiliation of the Ohio Valley and Erie Shore Federations, Liberal Religious Youth, the successor organization to the Ohio Universalist Youth Fellowship and a pledge of financial assistance to these groups; a suggestion for assisting local churches in securing materials and aids for program building; co-operative work with the Extension Department of the Universalist Church of America in developing the Church of the Larger Fellowship; an increased institute program; authorization of a committee to work with Unitarians in the state on projects of common interest; and study of a plan to increase the subscription list of the *Ohio Universalist* and make it a more effective publication. In these days of streamlined meetings, it was interesting to note a demand from lay people for more time to be given to the discussion of proposed action by the convention. Such provision will be made in 1955.

Officers elected by the convention were: vice-president, George Brookhart, Belpre; secretary, the Rev. D. K. Evans, Akron; treasurer, Mrs. Ivy K. Kerschner, Columbus; trustee (3 year term), Clinton H. Hobbs, Kent; lay member, Fellowship Committee, Edwin C. Albrecht, Cincinnati. The Rev. Boyd Tucker, Norwalk, was selected to preach the occasional sermon in 1955 and the Rev. Wells E. Behee, Eldorado-New Madison, was chosen chairman of the Nominating Committee for 1955.

Worship services at the convention were led by the Rev. Boyd Tucker, the young people of the Erie Shore Federation and the Rev. Maurice Cobb, Attica-Bellville. The Rev. Robert T. Dick, Lyons, preached the occasional sermon.

Meeting in association with the state organization were the Ohio Association of Universalist Women, young people from the Ohio Valley and Erie Shore Federations, and the Ohio Universalist Ministers' Association.

Alice M. Harrison, director of Youth Activities of the UCA, met with the youth group, directed their work shops and assisted in the recreation program.

The Ohio A.U.W., under the leadership of Mrs. Helen Dick, Lyons, had as their speaker Mrs. Laura Hersey, New York, national president of the A.U.W. Mrs. Hersey spoke at the Friendship Luncheon and to the general session. At the latter there was a discussion on the topic, *In What Areas Can Universalist and Unitarian Women Cooperate Now?* Mrs. Dick was re-elected president of the Association.

The ministers met with Dr. Brainard F. Gibbons, general superintendent, U.C.A. Together they considered topics of importance on both state and national levels as they concerned the professional group.

The all-convention banquet had as its speaker Dr. Brainard F. Gibbons. Dr. Gibbons reviewed areas in which our churches and church people had fallen short of their promise and challenged the group to rethink its position and to act so that Universalism may find better expression in the lives of people it touches. E. E. Zesiger of Akron, retiring president of the U.C.O. acted as toastmaster at the banquet.

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BARNUM FESTIVAL CELEBRATED BY BRIDGEPORT UNIVERSALISTS

The Barnum Festival is an annual celebration in Bridgeport. Scheduled for the Fourth of July holiday period, the whole city supports this community enterprise in one way or another. Receiving wide publicity in this area, the celebration features such events as the "Ballyhoo" Show, always headlining some national figure in the entertainment world. This year Ed Sullivan was emcee of the Show. A "King" and "Queen" are chosen from among students of High Schools in the area. There is an elimination contest to select "Jenny Lind" each year in which the most promising young sopranos participate. The celebration is climaxed by a mammoth parade on July 5 (Barnum's birthday) which attracts a crowd along the route estimated at more than one hundred thousand people.

This year our local church decided to capitalize on the fact that Barnum was a Universalist. On Sunday, July 4, we conducted a Barnum Memorial Service, with the minister preaching on the subject *Barnum Was Right.*

Through a fortunate circumstance, we were able to get a little publicity through a radio interview. In addition we received news write-ups and doubled the size of our weekly paid "ad." We invited city officials and festival leaders to the service.

Then sparked by the moderator of the church, Mr. Wayne Bradley, we had a float in the Barnum Parade. This took a great deal of work and imagination but the resulting publicity was good. The float was built on a large flat-bed trailer truck. Mounted in front over the windshield was a large replica of a book featuring a "blown-up" photostat of a Barnum portrait; and opposite, the words *Showman, Churchman.*

The body of the trailer was fixed to represent a worship center with book and candle. Then the members of the boys' choir, in their surplices and cassocks, were seated on the trailer, as well as their director, Philip Jones. A music amplifier had been rigged for the truck and a recording of the Boys' anthems was played along the route of the parade.

The front and rear of the trailer-truck had large banners with the inscription, "First Universalist Church." The two sides had large banners with the words, "P. T. Barnum's Home Church."

The church is on the route of the parade. Therefore, on the day of the parade, we announced that the Church would be open for rest and visitation from 11 A.M. to 5 P.M. (People began to gather before 11 o'clock to wait for the parade, which did not begin until two and took almost three hours to pass.) On the lawn of the church we had another large "blow-up" of P. T. Barnum's portrait. In our "Wayside Pulpit," we had a smaller picture of Barnum with this quote from PTB's pamphlet "To Universalists, Heaven is not a locality but a moral and spiritual status." In addition we gave copies of Barnum's pamphlet, *Why I am a Universalist* to all persons at the memorial service and to the visitors who came during the visitation hours. The P. T. Barnum pew was suitably decorated.

NEW HAMPSHIRE UNIVERSALISTS CELEBRATE ANCESTOR SUNDAY

On August 22, Morning Services were held in the Old Universalist Meetinghouse in Langdon, New Hampshire. This would not be an unusual event except for the fact that it is the only service held annually in this old historic landmark. Each year in August the Langdon-Alstead Parish sponsors an Annual Ancestor Sunday, which in Langdon is a community wide affair. On that Sunday, the Langdon Congregational Church holds no services, the Congregationalists joining with the Universalists for this service. The services are made possible by a fund established by Mrs. Sarah Porter. The first Annual Ancestor Sunday Observance was held in 1912.

The casual traveler to Bellows Falls from Keene would not be apt to drive through Langdon as it is off the main road. Yet in this tiny New Hampshire village is an old and well-preserved Universalist Meeting House. One of the very attractive things is the high pulpit with kerosene reading lamps. It was in this pulpit that the Universalist "rebel," the Rev. Abner Kneeland, preached when he was minister of the Langdon Church. From this same pulpit Hosea Ballou preached at the installation of Abner Kneeland. The church also has colonial "box" pews with the little doors.

This year's service was conducted by Richard Jackson, student minister of the Langdon Congregational Church, and the Rev. Harry M. Sherman, minister of the Swampscott Universalist Society, was the guest preacher. The service was attended by nearly eighty-five people, one family coming all the way from Florida.

OBITUARY

MARY B. REITTER

Mrs. Mary Blanchard Reitter, wife of the late Dr. George Stiles Reitter of Montclair, New Jersey, died at the Orange Memorial Hospital, Orange, New Jersey, on July 23, 1954. A lifelong Universalist, and a member of an old Universalist family, Mrs. Reitter was a member of the Church of the Divine Paternity in New York City. As a child, she remembered worshiping at the old Fifth Avenue edifice during the pastorate of Dr. Charles Henry Eaton.

At the time of her death, Mrs. Reitter was president of Chapin Home for the Aged and Infirm in Jamaica, an institution founded in 1869 by Mrs. Edwin H. Chapin. She had served loyally and capably in this capacity for the past six years and under her leadership the Home has expanded its program and improved its facilities.

Funeral services, conducted by Dr. Benjamin B. Hersey, were held in the Church of the Divine Paternity Monday afternoon, July 26.

PERSONALS

Dr. Charles Huntington Pennoyer, executive secretary of the Universal Fellowship, movement of interfaith and interculture, has moved from Rhode Island and taken up residence at 29 Putnam Avenue, Cambridge 39, Massachusetts.

* * * *

Dr. Emerson Hugh Lalone will broadcast the Sunrise Services of the Massachusetts Council of Churches over Station WHDH the week of October 18-23 at 5:45 A.M.

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Third Biennial Meeting of the Midwest Universalist Conference

One of the greatest opportunities for growth and development in the Universalist Church has been opened through the Midwest Universalist Conference, which includes Indiana, Illinois, Iowa, Minnesota, Wisconsin, which held the third biennial meeting jointly with the Universalist Convention of Iowa, June 4, 5, and 6, 1954 in St. Paul's Universalist Church, at Webster City, Iowa.

On Friday night the representatives from the various States assembled in the chapel for worship and to hear the inspiring address by the Rev. Phillip R. Giles, director of the Department of Church Extension and Department of the Ministry.

Saturday morning a capable young Midwest minister, the Rev. David Cole, First Universalist Church, Chicago, Illinois, addressed the assembly on *The Place of the Universalist Church and Relation to the Denomination.*

Workshops were held the remainder of the morning and for a period in the afternoon under the leadership of the following people and their groups: Mrs. Sophia Fahs, Religious Education; the Rev. Paul Henniges, Peoria, Illinois, and Robert Pope, Social Worker, Minneapolis, Minnesota — Youth; the Rev. Phillip Giles, Churchmanship; Mrs. Anne Bowman, Woman's Program; Mrs. Edgar Wilson and the Rev. John MacPhee, Midwest Extension Program, Local, State and Conference and their Relationship.

Following the luncheon at the Hotel Willson, Mrs. Anne Bowman spoke to seventy-five representatives on *Opportunities For Growth.*

There were one hundred twenty-five in attendance at the banquet served by the ladies of the First Congregational Church. The Conference was indeed fortunate to be able to secure a speaker with the talent and knowledge of Mrs. Sophia Fahs, whose message was on *Our Resources to a Free Approach in Religion.*

Sunday morning the Rev. Donald Thompson of LeClair Courts in Chicago, Illinois, led a Forum on *How to Put Universalist Principles into Practice.* Then the Rev. Ernest Whitesmith, Mitchellville, Iowa, the Rev. John MacPhee, Mukwonago, Wisconsin, and the Rev. Robert Bowman, Waterloo, Iowa, participated in the morning worship service and the Rev. James Neighbours introduced the speaker of the Occasional Sermon, the Rev. Carleton Fisher, Wausau, Wisconsin.

—LOUANNA WILSON, *Secretary*
Midwest Universalist Conference

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NOTICES

CONNECTICUT UNIVERSALIST CONVENTION

The Fall Conference of the Connecticut Universalist Convention will be held at the First Universalist Church, West Hartford, Saturday, October 23, 1954.

—ERIC ALTON AYER, *Secretary.*

UNIVERSALIST CONVENTION OF INDIANA CALL

The 107th Annual Session of the Universalist Convention of Indiana will be held October 1 and 2, 1954, in the Oaklandon Universalist Church at Oaklandon, Indiana.

Proposed amendments to the Constitution and Bylaws will be acted upon on Saturday, October 2, dealing with:

1. Membership in the Convention;
2. Relinquishing the right to administer Fellowship in Indiana to the Midwest Universalist Conference.

—LOUANNA WILSON, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Accepted by transfer from California, the Rev. Hugh Weston and the Rev. Nathaniel Lauriat.

Accepted by transfer from Central Fellowship Committee, the Rev. Harold I. Merrill.

—RAYMOND M. SCOTT, *Secretary*
September, 1954

PENNSYLVANIA UNIVERSALIST CONVENTION

The 123rd annual session of the Pennsylvania Universalist Convention will be held October 15-17 at the Church of Our Father, Fourth and Franklin Streets, Reading, Pennsylvania, to hear reports, elect officers and transact such other business as may legally be presented.

—HARMON M. GEHR, *Secretary*

WISCONSIN UNIVERSALIST CONVENTION

The one hundred and first annual meeting of the Wisconsin Universalist Convention will be held at the First Universalist Church of Munroe, Wisconsin, 1617 Ninth Street, Munroe, Saturday, October 9, and Sunday, October 10, 1954.

—MRS. JOSEPH A. OATES, *Secretary*

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ONTARIO UNIVERSALIST CONVENTION

The seventy-fifth annual session of the Ontario Universalist Convention will be held in the Church of Our Saviour, Olinda, Ontario, Saturday and Sunday, October 23 and 24, 1954.

Dr. Brainard F. Gibbons, General Superintendent of The Universalist Church of America, will preach the Occasional Sermon on Sunday, October 24.

—MYRTLE DRESSER, *Secretary*

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CHURCH AND COMMUNITY HONOR HOWE ANDERSON

The Concord, New Hampshire Chamber of Commerce sponsored a testimonial dinner for Howe Anderson, treasurer of The Universalist Church of America, at the New Hampshire Highway Motel on Wednesday, July 21. Over one hundred and thirty-five were present.

Mr. Anderson, who has been manager of the J. C. Penny store for twenty-nine years, is also mayor of the city of Concord, and presides over the City Council. He retired on July 1 and will be sixty years of age on the sixteenth of October.

The toastmaster at the dinner was Warren H. Greene, vice-president of the Rumford Press and a member of the Department of Finance of the U.C.A. The Invocation was offered by Dr. Gustav Ulrich, minister of White Memorial Church, and chairman of the Department of Service Projects of the U.C.A.

Among the speakers was the Rev. Philip R. Giles, director of the departments of Extension and Ministry of the U.C.A., and former minister of the Concord church.

Mr. Anderson was presented with an aluminum wheelbarrow and an engraved silver bowl.

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